The Doctrine of Liberation in Indian Religion

With Special Reference to Jainism

DR. MUNI SHIVKUMAR

Man's incessant efforts to apprehend the enigma of the final goal—Salvation *(mokṣa)*—have tempted him to explore new vistas. This is yet another attempt to explore that incomprehensible truth.

In his endeavour to understand and elucidate the various theories and philosphies of liberation, Muni Shivkumar has drawn on the philosphies of four important religions of the world—Hinduism, Buddhism, Jainism and Sikhism.

His unbiased approach towards the different theories and their logical analysis makes the present work indispensable for the seekers of truth.

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THE DOCTRINE OF LIBERATION IN INDIAN RELIGION

With Special Reference to Jainism

by

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with a foreword by

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FOREWORD

Happiness is the immediate and ultimate aim of human life and exertion. Perfect freedom is another name of happiness. Man seeks freedom of every kind, political, social, economical, intellectual and personal-emotional freedom. All these forms of freedom have one end in view and that end is the complete, perfect and lasting state of happiness. This is the one ultimate goal of the whole of *human culture* in its broad sense which subsumes all areas of human activity from agriculture, industry, food, clothing, music, and love making to self-sacrificing religious piety, stern monastic asceticism, ecstatic devotion to God or gods, subtle philosophical speculation and intense meditation; from education, poetry, painting, book writing to engineering, warlike activities, and suicidal techniques. We do not know of any human being in the long history of man's restlessness who refused to seek freedom and happiness. This indeed, is the one indisputable and self-evident fact which declares the fundamental equality of all human and non-human beings : they all desire and seek to procure the freedom that knows no suffering. All beings, human and sub-human, in all ages and places have been seeking happiness; this perhaps is one of the universal and continuously uniform truths known to the whole history of human race from the age of prehistoric barbarism to that of supersonic jets and interplanetary communications of our own age. The quest of freedom in happiness runs through the entire course of human cultures and civilizations like the golden string running across the multi-faceted gems of diverse kinds and colours forming a single garland of humanity. In the classical religious terminology of India the supreme form of freedom in happiness has been called *nirvāṇa, mokṣa, kaivalya* and *viśuddhi*. To refer to it in English by the term Liberation or Release is a good workable device of linguistic communication.

The doctrine of Ultimate Release or Supreme Liberation may be said to represent the climax of the development of Indian religiousness and spiritual awareness. All religious systems of Indian origin have unanimously upheld the supremacy and ultimacy of Liberation. Often the same figures of thought and speech have been employed in some

of their texts and documents of different dates and provenance. The ideal of Liberation is thus one outstanding element of Indian cultural heritage towards which Brahmanism, Jainism, Buddhism, and Sikhism seek to lead their followers. This is, however, quite different from saying that all these religious faiths of Indian origin expound an indentical doctrine of Liberation. To say that may perhaps not be quite true. The more closely one studies the fundamental sources of Brahmanism, Jainism, Buddhism, and Sikhism in Sanskrit, Prakrit, Pali, and Punjabi languages, the greater insight one gets into the differing perspectives of the nature of Liberation figured out in the framework of different ideologies and postulations of these four traditions.

Many terms and concepts are common to all of them, and at times several crucial statements scattered in the Pali Sūtras, the Prakrit Aṅgas, early Upaniṣads, the *Bhagavadgītā* and the *Gurugrantha* might seem to refer to one and same idea or situation or experience. A great deal of moral teaching and technical tools of cultivating virtuous life and methods of self-conquest are also undoubtedly common to these faiths and their texts. These parallels and points of convergence have never been scientifically studied in great detail by any scholar. The contrasts and points of disagreement in their doctrines, however, are also impressive and in some cases irreconcilable.

Though both systems are off-shoots of a very ancient non-Āryan Śramanic tradition of non-theistic spirituality and ascetic morality, Jainism and Buddhism have, nevertheless, bequeathed to us two quite distinct perspectives of Nirvāṇa or Mokṣa. The common fund of ideas and practices documented by Jinist and Buddhist sacred literature does not obscure our perception of the differences between Jinist pluralism and Buddhist absolutism. Vaiṣṇavism and Sikhism, on the other hand, share in common a large body of ideas and practices, and whatever differences there exist between Vedāntika Vaiṣṇavism and Sikhism of the *Gurugrantha*, they are not as stark as those between Jainism and Buddhism.

The distinguishing features of each of the four forms of religious life developed on Indian soil by Indian sages and teachers as well as their common principles and practices have been studied by Muni Shiv Kumar in some detail in the present work. *The Doctrine of Liberation in Indian Religions with Special Reference to Jainism* is a significant book of its kind which makes an important contribution to our knowledge of the ideal of Liberation.

This work is not so much a study in the comparison of theories of Liberation as a study in inter-religious understanding. It adopts a genuinely historical method of studying the faith of other men and seeks to elucidate the points of convergence as well as divergence among the four traditions of Indian origin. Each religious tradition is sought to be studied on the basis of its own authentic sources; no value judgements are passed and no disparaging comparisons attempted. The reader is given full freedom to formulate his own opinion about the best in each tradition. The author makes an earnest effort to understand and elucidate different theories of Liberation and methods of achieving it on the basis of a selected body of texts drawn from different religious traditions. His merit lies in the freedom from prejudice and narrow outlook which he displays in his treatment of the theories emerging from faiths other than his own. This is no mean achievement.

Muni Shiv Kumar is perhaps the first Jaina monk to write a readable and reliable book on a subject of such paramount cultural value as the doctrine of Liberation. Special notice is to be taken of the fact that he has devoted a full chapter to Sikh doctrine of Liberation; the earlier works on Indian religious history had a tendency of either making only a passing reference to the teaching of Guru Nānaka or ignoring it altogether. Another point worthy of mention here is his attitude to Buddhism, a system of faith and thought so akin to Jainism and yet so different from Jainism. In ancient and early medieval times Jaina Munis and Ācāryas studied some Buddhist texts and theories with the avowed purpose of criticising them in so far as they were opposed to their own. It is the distinction of Muni Shiv Kumar, and a delightful event in the history of Jaina *saṅgha*, that he has studied some aspects of the Buddhist doctrine with a view to offering a constructive picture of the Buddhist view of Nirvāṇa. In his study of Buddhism and Sikhism he has set a new and entirely wholesome example for future students of the religious history of India. I have no doubt in my mind that this very interesting and valuable book will be welcomed by all the enlightened followers of Brahmanical Hinduism, Buddhism, Jainism, and Sikhism alike.

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30 June, 1981

PREFACE

Much has been written in modern times by several Indian and European scholars about the doctrines and practices of Jaina religion and philosophy. Nevertheless, it will be too much to maintain that there are no difficulties in our way of understanding and interpreting the soteriological concepts and ascetic techniques of self-mastery developed by the ancient *Śramaṇas* and *Munis* of the Jaina tradition. The doctrine of liberation (*mokṣa*) and the way to it, for example, are still two areas which seemed to the present author to be in need of a thorough study both in depth and breadth. Since *mokṣa* is a key-concept and a fundamental term found in all the religious traditions of Indian origin, it appeared to us that an investigation into its nature in the Brahmanical-Hindu, Buddhist and Sikhist traditions will illuminate and facilitate our understanding of the Jinist conception of *mokṣa*. This is the reason that the present book while concentrating on an historical study of the theory and practice of liberation in Jainism, also undertakes a comprehensive, though by no means exhaustive, review of the parallel theories and practices in Brahmanical, Buddhist and Sikh religions. Accordingly, the present volume on "The Doctrine of Liberation in Indian Religions with Special Reference to Jainism" is divided into the following seven main chapters. The first chapter, entitled 'The Jaina Tradition : An Historical Review', surveys the origin and development of the Jaina tradition. The second chapter, 'The Doctrine of the Self', studies the notion of *ātman* in Brahmanism and of *anātman* in Buddhism and then discusses in detail the Jaina doctrine of the plurality of selves. The third chapter is devoted to a study of 'The Doctrine of Karma and Transmigration'. The fourth chapter seeks to discuss and describe 'The Jaina Doctrine of Liberation' in great detail. The fifth chapter reviews the leading tendencies in 'The Brahmanical Doctrine of Liberation.' In the sixth chapter, 'The Buddhist Doctrine of Liberation', we have described the Buddhist view of Nirvāṇa and the way to it. In the seventh chapter 'The Sikh Doctrine of Liberation' has been studied. The concluding remarks raise some of the problems connected with the

study of the doctrine of liberation, and point out a few points of agreement and disagreement among the four religions.

My thanks are due to the authorities of the Punjabi University, Patiala, for permitting me to carry on research studies under the supervision of Dr L.M. Joshi for the degree of Doctor of Philosophy in the Faculty of Humanities and Religious Studies. As a Jaina monk it was not possible for me to stay on the campus of the University for a period of two years prescribed by the University. I appreciate the helpful gesture of the Punjabi University authorities in permitting me to observe the monastic rules of my peripatetic life while preparing this doctoral dissertation.

I am grateful to the Venerable Sri Gian Muniji Maharaj, my religious preceptor, who initiated me into the mysteries and and monastic niceties of Jainism. Several other eminent Jaina monks of Panjab, including Muni Phul Chandji Śramaṇa, Muni Hem Chandji Maharaj, Muni Padma Chandraji Bhandari, Kaviratna Chandan Muniji, Sri Vimala Muniji, and Sri Ratna Muniji have been a source of inspiration in my religious and academic life. I am grateful to them all.

In the course of preparation of this thesis I received help and encouragement from Dr A.N. Sinha, Lecturer in Jainism, Department of Religious Studies, Punjabi University, Patiala. I record my gratitude to him, Prof. Nathmal Tatia, formerly Director, Nava Nalanda Mahavihara, Nalanda, very kindly went through a large portion of the second draft of this thesis and made valuable suggestions for its improvement. I thank him also.

It needs no mention that I am indebted to numerous Indian and European scholars whose works on Indian religions and philosophies I have freely consulted during the course of writing this book. A list of names of these scholars along with their works will be found in the bibliography given at the end of this volume.

I would like to gratefully remember the names of Sri Padam Chander Shastri and Acharya Krishna Chanderji of Panchakula for helping me in my study of several original Jaina texts. Sri Ravinder Kumar Jain of Malerkotla deserves my thanks for his services rendered with zeal and devotion. Finally I have to express my appreciation and sincere thanks to Sri Roshan Lalji who, in spite of his old age, has attended to me and helped me in my work with remarkable unselfishness. My sincere thanks are due also to a number of devout men and women who took good care of my requirements

as a monk-student wherever I happened to stay during the last five years.

My deepest debt of gratitude, however, goes to Dr L.M. Joshi, M. A., Ph. D., Professor of Religious Studies, and Head of the Guru Gobind Singh Department of Religious Studies, Punjabi University, Patiala, who supervised the present work and guided me all along. It was my good fortune and a rare privilege to carry out my reseach work under his careful supervision and guidance. It is because of his illuminating guidance, thought-provoking discussions, constructive criticisms and painstaking corrections that I have been able to present this work in its present form. In fact, words fail to express my gratefulness to him for his personal interest in my academic training. During the last five years he has given to me some of his most valuable time always explaining threadbare, the subtle and complex doctrines and concepts not only of Buddhism which is his speciality, but also and with equal thoroughness, those of Hinduism, Jainism and Sikhism. He facilitated my studies and researches considerably by placing at my disposal his personal library consisting of rare and valuable book on world religions.

This book emodies substantilly the thesis of the same title approved by the Punjabi University, Patiala, for the degree of Doctor of Philosophy in the Faculty of Religious Studies.

The publication of this work has been possible through Professor Joshi's keen interest in it. At my request he has very kindly edited and carefully revised the entire work, and added a *Foreword* to it. While I record my profound and grateful thanks to him for his intellectual labours and manifold courtesies. I hold myself responsible for the shortcomings that might still be found in the pages of this book.

Thanks are due to the authorities, of Sri Jainendra Gurukula Panchakula for defraying cost of printing this book. The helpful attitude and enthusiasm displayed in its printing by the Royson Printers of Patiala is also deeply appreciated.

I hope and believe that this book will prove useful to the students of Jainism in particular and to those of Indian religions in general.

MUNI SHIV KUMAR

Jaina Sthanak, Patiala
May 15, 1981

PUBLISHER'S NOTE

Sri Jainendra Gurukula, Panchakula has great pleasure in publishing the book *The Doctrine of Liberation in Indian Religions with Special Reference to Jainism* by Ven. Muni Shivkumarji. This book not only sets forth the essentials of the Jaina theory of *moksa*, it also elucidates the doctrine of liberation in Hinduism, Buddhism, and Sikhism. The book will be found useful by students of Jainism as well as comparative religion. We congratulate Ven. Muni Shivkumarji for producing such a learned treatise. The Royson Printers of Patiala have printed it nicely. It is hoped that a Hindi version of this book will be published in near future.

Sri Jainendra Gurukula, Panchakula
Distt. Ambala

PINDI DAS JAIN
Secretary

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CHAPTER I

THE JAINA TRADITION : AN HISTORICAL REVIEW

PROLEGOMENA

Renunciation has been the hallmark of classical Indian tradition of Śramanism. The Jaina religion represents an important branch of the Śramaṇa tradition of ancient India. It is one of the most ancient living faiths in the world; it has held aloft the banner of ascetic ideal of renunciation for more than twenty-five centuries now; nearly two and a half million modern Indians still profess the Jaina faith.

Unlike Buddhism, Jainism has remained confined to India; unlike Buddhism too it has had, however, a continuous history in its homeland. Orthodoxy and resilience have characterized the history of the Jaina faith; the remarkable degree of tolerance and capacity of assimilation shown by the Jaina monastic *saṃgha* as well as the laity right through the ages are also marked features of Jinist history. These characteristics seem to reveal the secret of the continued vitality of the Jaina community in India.

The ideas and practices expounded by the Victorious Ones (*jinas*) were continuously preached and developed by the *munis* or *śramaṇas* of the Jaina tradition. The highest ideal of the Jaina religious striving has been that of Liberation (*mokṣa*) from conditioned existence (*saṃsāra*). This ultimate concern, the quest of Liberation from the realm of *karma* and rebirth, has inspired a considerably complex system of moral and religious culture which we call the Jaina culture. The metaphysical presuppositions underlying the moral and religious principles and practices of Jainism are, for the most part, peculiar to it. This is realized and appreciated when one compares the Jaina theoretical framework of the goal and the technique of eradicating defilements and bonds with those of the other religious systems of India. In the following pages an attempt will be made to study and elucidate the doctrine of Liberation as envisaged in the major religious traditions of India, with concentration on the Jaina tradition. We begin with an overview of the Jaina tradition which has developed around the doctrine of Liberation.

THE ORIGINS OF JAINISM

In the nineteenth century, when the Jinist studies were in their infancy, scholars had expressed conflicting views about origin of Jainism. Wilson, Lassen and Weber had believed that Jainism represented one of the many sects of Buddhism. This erroneous view was founded on the striking similarities existing between some of the doctrines and practices of the Buddhists and the Jainas. On the other hand, Colebrooke, Prinsep and Stevenson had rightly believed that Jainism is older than Buddhism, though this belief was based on the wrong supposition of the identity of Indrabhūti Gautama, a disciple of Mahāvīra, with Siddhārtha Gautama. It was the merit of Bühler, Jacobi and Hoernle that they established the historical contemporaneity of Vardhamāna Mahāvīra and Śākyamuni Buddha after making a comparative study of the Jaina and Buddhist canonical texts. Hermann Jacobi had the particular distinction of pointing out that Mahāvīra had some predecessors and that the Jaina church was older than the Buddha.

THE THEORY OF VEDIC ORIGIN

The older generation of Indologists taught the theory of the Vedic-Brahmanic origin of Jainism and Buddhism. They maintained that these religious ideologies came into existence as a result of "the revolts against the Brahman doctrines." The ascetic doctrines and practices of Jainism and Buddhism were believed to have had Vedic origin[1]. In other words, Jainism originated as a protestant movement within Vedic-Bramanic tradition.

The theory of the Vedic origin of Jainism has been widely propagated for a long time, and it has become customary to refer to Jainism as a "heterodox system.[2]" A number of assumptions are at the basis of this theory. The first assumption is that the ascetic stream of culture, the *Śramaṇa* thought, developed within the Vedic-Brahmanic tradition as a reaction to sacrificial ritualism of the Vedic Āryans. Another assumption is that the Vedic culture is the earliest culture of India; the third assumption is that the earliest Upaniṣads are older than Jainism and Buddhism. Not only the earliest Upaniṣads but also some of the Vedic *sūtra* texts are believed to be pre-Buddhist and

1. See, for example, Jarl Charpentier in *The Cambridge History of India*, vol. I, pp. 134-135.
2. See, for example, *A Source Book in Indian Philosophy*, 1957.

pre-Jinist. The institution of the forth stage, *saṃnyāsa-āśrama*, is also supposed to have been established first in the Brahmanical circles. Let us briefly examine the validity of these assumptions.

THE PRE-VEDIC BACKGROUND : THE MUNIS

The theory of the Vedic-Brahmanic origin of ascetic culture or *Śramaṇa* thought was propounded at a time wheh practically nothing was known about non-Āryan and pre-Vedic cultures of India. After the discovery of the Harappan Culture or the Indus Valley Civilization this theory had to be modified. The ruined cities of Harappā and Mohenjo-daro revealed that before the Indo-Āryans arrived in India, a highly advanced and mature culture had been flourishing in the North-West of India. Compared to this culture, the Vedic-Āryan culture appeared to be primitive. The historians of Indian culture began to revise their notion of the antiquity of Vedic culture. The coming of Āryans into India is now generally dated in about 1500 B.C. The Vedic literature and culture began to develop after this date. The Harappan culture, however, has been placed between 2500 and 1500 B.C. Thus the pre-Vedic and pre-Āryan Harappan culture is much more ancient than the Vedic Āryan culture.

The legacy of the Harappans has been acknowledged by several modern archaeologists. It is now generally accepted that several elements of our ancient thought and culture are of non-Āryan and pre-Āryan origin. The ascetic strand in Indian culture has been traced to non-Vedic Harappan culture complex. The reaction to Vedic sacrificial ritualism found in the later Vedic texts, such as the old Upaniṣads, is now known to have been due to non-Āryan ascetic influences. Many years ago Dr G.C. Pande had expressed this view in the following words :

> "It has been held by many older writers that Buddhism and Jainism arose out of this anti-ritualistic tendency within the religion of the Brāhmaṇas. We have, however, tried to show that the anti-ritualistic tendency within the Vedic fold is itself due to the impact of an asceticism which antedates the Vedas. Jainism represents a continuation of this pre-Vedic stream, from which Buddhism also springs, though deeply influenced by Vedic thought. The fashionable view of regarding Buddhism as a Protestant Vedicism and its birth as a Reformation appears to us to be based on a misreading of the later Vedic history caused by the fascination of a historical analogy and the ignorance, or neglect of pre-Vedic

civilization."[3]

In his epoch-making researches into the genesis of Buddhism, Dr Pande for the first time brought to light the facts of ultimate origin of *śramaṇa* thought. Earlier, John Marshall had demonstrated in detail the Harappan origins of the practice of *yoga* (asceticism) and *dhyāna* (meditation).[4] The views of Marshall have been generally accepted because they are based on concrete archaeological evidence. The figures of men seated in ascetic posture of meditation or standing in yogic pose have been discovered among the antiquities of the Indus Valley Civilization.[5] Dr L.M. Joshi has pointed out that the ascetic sculptures of Harappan origin depict the figures of *munis* and *śramaṇas* of pre-historic India. What Marshall and others describe as the proto-type of Śiva, he describes as the proto-type of *yogin* or *muni*.[6] Referring to the famous steatite seal from Mohenjo-daro, discovered by E. Macay and described by John Marshall as "the proto-type of historic Śiva," Dr Joshi makes the following observation :

> "Long before the ideas of Śiva, Mahādeva, Trimūrti and Paśupati had come into existence in historic Brahmanism and Hinduism, there had been in pre-historic India and in Buddhism and Jainism what are called Munis, Yatis and Śramaṇas. The Indus seal therefore should be looked upon as the figure of an ascetic of pre-Vedic Indian culture."[7]

The existence of *yoga* and *dhyāna* practices in Harappan culture proves beyond doubt that the *śramaṇa* thought is of non-Āryan and non-Vedic origin. The appearance of ascetic ideas in Vedic Upaniṣads must therefore be treated as a non-Āryan influence. As a matter of fact, old Vedic ideas and ideals were not ascetic; they were opposed to ascetic culture. The beliefs and practices of Vedic *brāhmaṇas* ran counter to those of *munis* and *śramaṇas*. The contrast between Vedic Brahmanism and early Śramanism has been elaborately discussed by Dr G.C. Pande and Dr L.M. Joshi.[8]

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3. G.C. Pande, *Studies in the Origins of Buddhism*, p. 317.
4. Sir John Marshall *et al*, *Mohenjo-daro and the Indus Civilization*, vol. I, pp. 48 ff.
5. *Ibid.*, vol. I, plates XIII, 17a, XVI, 29; CXVII, 11.
6. L. M. Joshi, *Brahmanism, Buddhism and Hinduism*, pp. 62-63.
7. *Ibid.*, p. 62.
8. G.C. Pande, *op. cit.*, chapter on the Vedic Background; L. M. Joshi, *op. cit.*, pp. 31-45; *ibid.*, *Aspects of Buddhism in Indian History*, pp. 14-26.

THE IMPACT OF PRE-HISTORIC MUNIS

The Vedic Āryan conquerers were soon conquered by the culture of the autochthonous people. Non-Āryan influences have been seen in Vedic literature and religion. The Vedic god Rudra, for example, is now believed to have been originally a god of non-Āryan people. The Vedic literature occasionally refers to the non-Āryan ascetics. The *Ṛgveda* describes a "silent sage" (*muni*) who practised austerity and meditation. He is called "long-haired" (*keśin*) and probably lived naked (*vātaraśanā*).[9] Other Vedic texts show that the *munis* either lived naked or wore tawny-coloured or 'soiled' (*mala*) garments. Keith and Macdonell have rightly pointed out that a *muni*

> "was probably not approved by the priests who followed the ritual and whose views were essentially different from the ideals of a Muni, which were superior to earthly considerations, such as the desire for children and *dakṣiṇā*."[10]

That the *munis* and *śramaṇas* were known to the Vedic teachers is proved by the Brāhmaṇa texts also. These texts, however, leave no room for doubt that the beliefs and practices of *munis* and *śramaṇas* were against the central philosophy of Vedic *brāhmaṇas*. This is made clear in the following passage of the *Aitareya Brāhmaṇa* :

> *kiṃ nu malaṃ kiṃ ajinaṃ kimu śmaśrūṇi kiṃ tapaḥ/*
> *putraṃ brahmāṇa icchadhvaṃ sa vai loko vadāvadaḥ//*

> "What is the use of wearing dirty or *kāṣāya* garments, what use of antelope's skin, what use of (growing) a beard, what use of austerity ? Desire a son, O *brāhmaṇa*, that is the only praiseworthy thing in the world."[11]

This passage shows that there were some ascetics who wore tawny-coloured clothes, kept beard and moustachios, wrapped their bodies with antelope's hide and did not live a married household life. The disapproval of ascetic mode of life was in accordance with the Brahmanical emphasis on leading a householder's life. But the *munis* and *śramaṇas* seemed to have continued their ascetic tradition outside the pale of Vedic society throughout the Vedic period. In the course of time their ideas and practices deeply influenced the sages and seers of

9. *Ṛgveda*, X. 136. 2-4.
10. A.A. Macdonell and A.B. Keith, *Vedic Index of Names and Subjects*, vol. II, pp. 167-68.
11. *Aitareya Brāhmaṇa*, VII. 13. 7; cf. *Śāṃkhāyana Śrautasūtra*, XV. 17; L.M. Joshi, *Brahmanism, Buddhism and Hinduism*, p. 35.

Vedic tradition.

It has been pointed out by several scholars that the Yoga, Sāṃkhya, Jainism and Buddhism were originally derived from the religious tradition of pre-historic *munis* and *śramaṇas.* Some characteristic ideas of these systems begin to appear in old Upaniṣads, obviously due to the impact of *munis* and *śramaṇas.* Referring to the great antiquity of Sāṃkhya-Yoga ideas, Heinrich Zimmer has made the following remarkable observation :

> "These ideas do not belong to the original stock of the Vedic Brahmanic tradition. Nor, on the other hand, do we find among the basic teachings of Sāṃkhya and Yoga any hint of such a pantheon of divine Olympians, beyond the vicissitudes of earthly bondage, as that of the Vedic gods. The two ideologies are of different origin, Sāṃkhya and Yoga being related to the mechanical system of the Jainas, which . . . . can be traced, in a partly historical, partly legendary way, through the long series of the Tīrthaṅkaras, to a remote, aboriginal, non-Vedic, Indian antiquity. The fundamental ideas of Sāṃkhya and Yoga, therefore, must be immensely old. And yet they do not appear in any of the orthodox Indian texts until comparatively late—specifically, in the younger stratifications of the Upaniṣads and in the *Bhagavadgītā*, where they are already blended and harmonized with the fundamental ideas of the Vedic philosophy. Following a long history of rigid resistance, the exclusive and esoteric *brāhmana* mind of the Āryan invaders opened up, at last, and received suggestions and influences from the native civilization. The result was a coalescence of the two traditions. And this is what produced, in time, the majestic harmonizing systems of medieval and contemporary Indian thought."[12]

This shows that the traditional theory of the Vedic Āryan origin of Jaina ideas and *śramaṇa* thought is untenable. Jainism, Buddhism, Yoga, Sāṃkhya and ascetic ideas of old Upaniṣads were inspired by the ideas of *munis* and *śramaṇas* who continued a very old tradition of non-Brahmanical Harappan antiquity. These ideas included the doctrines of *saṃsāra, karma, yoga, dhyāna* and *mokṣa* or *nirvāṇa*. The legacy of the *munis* and *śramaṇas* formed the dominant ideas in the formation of Indian culture.

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12. Heinrich Zimmer, *Philosophies of India*, p. 281.

In view of the above argument it is no longer possible to trace the origins of the institution of *saṃnyāsa* to Vedic Brahmanism. It has been already pointed out by distinguished scholars that the Brahmanical theory of the fourth *āśrama* is post-Buddhist in origin.[13] Dr Sukumar Dutt has also stated that "the theory of the Brahmanical ascetic being the original or proto-type of the Buddhist or Jaina religious mendicant seems scarcely tenable."[14] In the old Upaniṣads the idea of the ascetic stage or *saṃnyāsa* was not recognised.

Dr L.M. Joshi states that the word *śramaṇa* occurs for the first time in *Bṛhadāraṇyaka Upaniṣad* and it never became a word of respect in Brahmanical literature. According to him, "no Upaniṣad text can be proved to be pre-Buddhist in date." He has pointed out that even the two of the oldest Upaniṣads, namely, the *Bṛhadāraṇyaka* and the *Chāndogya*, are not older than Buddha and Mahāvīra. He places these two Upaniṣads in the fifth century B.C. and the remaining of the oldest Upaniṣads between 400 and 200 B.C. He draws attention to the fact that king Ajātaśatru of Magadha is mentioned in *Bṛhadāraṇyaka Upaniṣad* (II. 1.1) and the *Kauṣītakī Upaniṣad* (IV. 1). This king was a contemporary of Buddha and Mahāvīra.[15] A.B. Keith had also said that :

> "It is wholly impossible to make out any case for dating the oldest even of the extant Upanishads beyond the sixth century B.C., and the acceptance of an earlier date must rest merely on individual fancy."[16]

The Brahmanical Dharma-sūtras which mention the fourth *āśrama* are post-Buddhist in date. The contention of Bühler, Jacobi and Charpentier, that the Jaina and the Buddhist ascetics borrowed the rules of Brahmanical *saṃnyāsins*, is therefore not correct. The institution of *saṃnyāsa* was accepted by the *brāhmaṇa* law-givers after the Jaina and the Buddhist institution of the monastics.

THE ANTIQUITY OF THE JAINA TRADITION

In the study of the history of Jaina ideas, we must take due note

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13. G.C. Pande, *op. cit.*, pp. 251 ff; L.M. Joshi, *Brahmanism, Buddhism and Hinduism*, p. 48.
14. Sukumar Dutt, *Early Buddhist Monachism*, p. 39.
15. L.M. Joshi, *Aspects of Buddhism in Indian History*, pp. 15-16. See also L.M. Joshi, *Studies in the Buddhistic Culture of India*, p. XVIII.
16. A.B. Keith, *Religion and Philosophy of the Veda and Upanishads*, vol. II, pp. 498-502.

of the Jaina myths and legends. According to the belief of the Jainas, their religion is immensely old. They have preserved a list of as many as twenty-three Tīrthaṅkaras or Spiritual Teachers who preceded Mahāvīra. According to this view, Mahāvīra was not the originator of the Jaina faith, he was a discoverer of a docrine which had been existing from times immemorial. The list of the predecessors of Mahāvīra includes the following names :

1. Ṛṣabhadeva or Ādinātha,	2. Ajitanātha,	3. Sambhavanātha,
4. Abhinandana,	5. Sumatinātha,	6. Padmaprabhu,
7. Supārśvanātha,	8. Candraprabhu,	9. Suvidhinātha,
10. Śītalanātha,	11. Śreyāṃśanātha,	12. Vāsupūjya,
13. Vimalanātha,	14. Anantanātha,	15. Dharmanātha,
16. Śāntinātha,	17. Kunthunātha,	18. Arahanātha,
19. Mallinātha,	20. Muni Suvrata,	21. Neminātha,
22. Ariṣṭaneminātha,	23. Pārśvanātha.[17]	

The twenty-fourth and the last Tīrthaṅkara was Mahāvīra, the celebrated contemporary of Śākyamuni Buddha.

It is not possible to establish the historical existence of most of these Teachers. But the belief in the existence of so many predecessors of Mahāvīra shows that the tradition claimed a great antiquity. Here one recalls the Buddhist belief in the existence of twenty-four Buddhas before Śākyamuni Buddha.[18]

Some scholars believe that Ṛṣabhadeva, the first in the list of Tīrthaṅkaras, is mentioned in the Vedic texts.[19] Ṛṣabha is mentioned also in the *Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*.[20] It is not certain

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17. For an account of 24 Jinas and other great men of Jaina tradition, see the *Triṣaṣṭiśulākā-puruṣacarita*. See also Hermann Jacobi, "Jainism" in *Encyclopeadia of Religion and Ethics*, vol. vii, pp. 466 ff. and the *Kalpasūtra* of Bhadrabāhu.

18. For details of 25 Buddhas in Theravāda Buddhism, see *Buddha-Vaṃsa*, in the *Khuddakanikāya*, vol. VII, pp. 319-330.
The names of these 25 Buddhas are as follows :

1. Dīpaṅkara,	2. Kondañña,	3. Maṅgala,	4. Sumana,
5. Revata,	6. Sobhita,	7. Anomadassī,	8. Paduma,
9. Nārada,	10. Padumuttara,	11. Sumedha,	12. Sujāta,
13. Piyadassī,	14. Atthadassi,	15. Dhammadassi,	16. Sidhattha,
17. Tissa,	18. Pussa,	19. Vipassī,	20. Sikhī,
21. Vessabhū,	22. Kakusandha,	23. Konāgamana,	24. Kassapa,
25. Gotama.			

19. See Hira Lal Jain, *Bhāratīya Śanskriti mein Jaina Dharma kā Yogadāna*, pp. 342-343; *A Source Book in Indian Philosophy*, p. 250.

20. *Viṣṇu Purāṇa*, Eng. tr. by H.H. Wilson, p. 133; *Bhāgavata Purāṇa*, v. 3-6.

whether these references refer to a historical person. But the Jaina tradition unanimously regards him as the originator of the Jaina path to Liberation.

Among the successors of Ṛṣabha, the Brahmanical Purāṇas mention Sumatinātha. The twenty-second Tīrthaṅkara, Ariṣṭanemi-nātha, is related to Kṛṣṇa in legends.[21]

Pārśvanātha : About the historicity of twenty-third Tīrthaṅkara, Pārśvanātha, however, there is some evidence. The Jaina tradition holds that he flourished 250 years before Vardhamāna Mahāvīra. This would suggest eighth century B.C. as the date of Pārśvanātha.

Traditional biographies of Pārśvanātha tell us that he was born as the son of King Aśvasena and his queen Vāmā in Banaras (Vārāṇasi). He lived the life of a householder for thirty years after which he became an ascetic. Through a course of ascetic austerity he attained omniscience (*kevalajñāna*). Having preached his religion for about seventy years he attained *nirvāṇa* at the age of 100 years at a place called Sammeta Śikhara in Bihar[22]

The teaching of Pārśvanātha is called *Cāujjāma-dhamma* (*Cātur-yāma-dharma*) or the doctrine of four-fold restraint. The four rules included in this category are the following : (1) *ahiṃsā* (non-killing), (2) *satya* (truthful speech), (3) *asteya* (non-stealing) and (4) *aparigraha* (non-possession of worldly goods).

The existence of the followers of Pārśvanātha in the sixth century B.C. is proved by several passages in the Pali canonical texts. Hermann Jacobi has already drawn attention to these passages.[23] The Pali texts refer to the doctrines of Nirgranthas. Mahāvīra is referred to as Nātaputta (Jñātṛputra) because he belonged to Nāta (Jñātṛ) clan,[24] and his parents were the followers of Pārśvanātha's ethical tradition.[25]

We come across many references in the early Buddhist canonical literature to Nirgrantha Nātaputta (Mahāvīra). In the *Aṅguttaranīkaya* it is stated :

> "The Nigaṇṭha Nātaputta . . . knows and sees all things, claims perfect knowledge and faith . . . teaches the annihilation by austerities of the old karman, and the prevention by inactivity

21 See S.B. Deo, *History of Jaina Monachism*, p. 59.

22. *Kalpasūtra*, SBE, vol. XXII, pp. 271-75.

23. See *Jaina Sūtras*, SBE, vol. XLV, Introduction, p. xv ff.

24. Cf. *Ācārāṃgasūtra*, ed. by Śri Ātmārāmaji Mahārāja, Ludhiana, 1964, p. 1373.

25. Cf. *Ācārāṃgasūtra*, p. 1370.

of new karman. When karman ceases, misery ceases."[26]

In the *Mahāvagga*, Sīha, a lay followers of Mahāvīra and the General of Licchavis, is said to have visited the Buddha against the wishes of his master. He rejected the Jaina doctrine of *kriyāvādā* and adopted the Buddhist doctrine of *akriyāvādā*.[27] The Nirgrantha doctrine of *kriyāvādā* inculcates the belief in the soul, in the world, and in the action whereas *akriyāvādā* doctrine does not include these things.

The principles of the lay followers of the Nirgrantha are also discussed in the *Aṅguttaranikāya*. The vow of the Jaina Śrāvaka is thus stated : "I shall go only in certain fixed directions today."[28] The other passage of the *Aṅguttaranikāya* states the vow of *uposatha* which means to observe the fast for twenty-four hours during which time the layman is supposed to be like a monk in thought, word and deed.

The *Sāmaññaphala-sutta* of the *Dīghanikāya* mentions the phrase *cātuyāma-saṃvara-saṃvuto*.[29] This reference occurs in the course of a dialogue between Lord Buddha and king Ajātaśatru where the king relates his visit to Nirgrantha Nātaputta. According to Jacobi the Pali *Cātuyāma* is equivalent to the Prakrit *Cāujjāma*, a well-known Jaina term which denotes the four vowes taught by Pārśvanātha. As E.W. Hopkins states : "The Nigganṭhas are never referred to by the Buddhists as being a new sect, nor is their reputed founder Nātaputta spoken of as their founder whence Jacobi plausibly argues that their real founder was older than Mahāvīra and that this sect preceded that of Buddhism."[30]

This shows that there were followers of Pārśvanātha even before Mahāvīra started his career as a teacher.

The preceding discussion leads us to conclude that the Jaina tradition claims a non-Vedic and pre-Vedic origin. Jainism, like Buddhism, does not accept the authority of the Vedic revelation. The predecessors of Mahāvīra were the sages of Śramanic tradition. Mahāvīra inherited their spiritual legacy and systematised it. The Śramanic tradition, as noted above, seems to have been connected with the *yoga* practices of Harappan age. Several scholars have expressed the opinion that some elements of Jainism can be traced to Indus-Valley

26. *Aṅguttaranikāya*, vol. IV, p. 67.
27. *Mahāvagga*, pp. 249 f.
28. *Aṅguttaranikāya*, vol. I, pp. 190-191.
29. *Dīghanikāya*, vol. I, p. 50.
30. E.W. Hopkins, *The Religions of India*, p. 283 foot note.

Civilization. Thus Jyoti Prasad Jain approvingly quotes following words of Prof. S. Srikantha Sastri :

> "The Indus Civilization of c. 3000-2500 B.C., with its nudity and *yoga*, the worship of the bull and other symbols, has resemblance to Jainism, and, therefore, the Indus Civilization is supposed to be non-Aryan or of non-Vedic origin."[31]

Dr Hira Lal Jain has also traced the origins of Jainism to Harappan culture. Among other things, he notes the striking resemblance between a Harappan piece of stone sculpture representing a nude male with the torso of a nude male found from Lohānīpur.[32]

THF AGE OF MAHĀVĪRA

It seems that the community of the followers of Pārśvanātha was flourishing in east India, especially in Magadha in the age of Mahāvīra. It was an age of considerable changes in the cultural history of India. Politically there were two main forms of government, one monarchical and the other republican. Magadha and Kośala represented strong monarchies which believed in expansionism and imperialism. On the other hand, the Licchavis of Vaiśālī, Śākyas of Kapilavastu, the Mallas of Kuśīnagara etc., represented republican tradition. They loved their freedom and democratic institutions. There were frequent wars between the kingdoms and republics. King Ajātaśatru of Magadha, for example, is reported to have been the enemy of the Licchavis of Vaiśālī. Likewise, King Viḍudabha of Kośala is known to have attacked and harmed the Śākyas of Kapilavastu. Another important political event of the age was the Persian invasion of Panjab. This, however, had practically no impact on the history of Magadha and Kośala.[33]

The century in which Vardhamāna Mahāvīra flourished was a time of religious upheaval also. Old Vedic religion was declining. The sacrificial ritualism of the Vedic *brāhmaṇas* had to face a strong challenge posed by the religion and philosophy taught by *munis* and *śramaṇas*. The ideological conflict between the *brāhmaṇas* of the Vedic tradition on one hand, and *śramaṇas* of the non-Vedic tradition on the other hand, is reflected in the earliest literature of the Buddhists

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31. J.P. Jain, *Jainism the Oldest Living Religion*, p. 51, quoting *Jaina Antiquary*, XV, 2, p. 58.
32. Hira Lal Jain, *Bhāratīya Sanskriti meṁ Jaina Dharma kā Yogadāna*, pp. 342-343.
33. See H.C. Raychaudhuri, *Political History of Ancient India*, 1953, pp. 187 ff. 239 ff.

and the Jainas. These texts also refer to the existence of numerous sects and schools of religious teachers. Thus the *Brahmajālasutta* of the *Dīghanikāya* refers to sixty-two philosophical opinions.[34]

The *Sūtrakṛtāṅga* mentions three hundred and sixty-three sects and sub-sects prevalent in the age of Mahāvīra.[35] Most of these sects and schools seem to have been led by ascetics called *śramaṇas*, and *parivrājakas*. Atheism, materialism, determinism, theism, scepticism and agnosticism and other forms of metaphysical theories were prevalent among these teachers. According to Dr. G. C. Pande, the dominant ideas of *śramaṇas* and *munis* were ascetic, pessimistic, atheistic and pluralistic. All these four features are found in early Jainism. Among the teachers of *śramaṇa* lineage there were the followers of Pārśvanātha. It was during this age of religious ferment and ascetic revival that Vardhamāna Mahāvīra appeared on the scene.

LIFE OF MAHĀVĪRA

The word Mahāvīra means "Great Hero." It is an epithet signifying the moral and spiritual achievements, rather than the personal name of the last Tīrthaṅkara. Vardhamāna was possibly his proper name. He was born possibly in 599 B.C. at Kuṇḍapura or Kuṇḍalagrāma near Vaiśālī, in modern Basāṛh, in the Muzaffarpur district of Bihar. The name of his father was Siddhārtha who belonged to the tribe of Jñātṛ *kṣatriyas*. The name of his mother was Triśalā. She was the sister of Ceṭaka, the Licchavi chief of Vaiśālī. There are many texts dealing with the biography of Mahāvīra and they are well known.[36]

According to the Śvetāmbara tradition, Vardhamāna was married to Yaśodā and had one daughter named Priyadarśanā. This tradition, however, is rejected by the Dīgambaras. At the age of thirty, he renounced home life and became an ascetic.

During the next twelve and a half years, Vardhamāna practised very severe austerities and rigorous bodily mortifications and attained omniscience (*kevalajñāna*).

Next thirty years he spent in teaching the duty of renunciation and the joy of mercy; he stressed the ascetic mode of life and the vow

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34. *Dīghanikāya*, vol. I, *Brahmajālasutta*.
35. *Sūyagaḍāṅga* with the commentary of Śīlāṅka, Āgamodaya Samiti, Bombay, 1917, pp. 208 ff, SBE, XLV, p. 315; S.B. Deo, *op. cit*., p. 64.
36. See *Kalpasūtra*, SBE, vol. XXII, p. 217-270; *Triṣaṣṭiśalākāpuruṣacaritra*, Eng. tr. published in GOS, Nos. 51, 77; Hira Lal Jain, *op. cit*., Chapter I.

of chastity or celibacy. To the *cāturyāma* of Pārśvanātha he added a fifth precept, that of chastity (*brahmacarya*). He organised his earnest followers into a body of disciplined renouncers. This is called the Jaina *saṃgha*. It included four classes of members : monks, nuns, laymen and laywomen. It seems that the old *saṃgha* consisting of the followers of Pārśvanātha got merged into the new *saṃgha* founded by Mahāvīra. A chapter in the *Uttarādhyayanasūtra* describes the meeting between Keśī, a disciple of Pārśvanātha, and Gautama, a staunch disciple of Mahāvīra. The two leaders discussed the differences existing in their sects and brought about the union between the old and the new *saṃghas*.[37]

BASIC FEATURES OF JAINISM

Our discussion of the origin and antiquity of Jainism has shown that its basic ideas are radically different from those of the so-called "traditional" and "orthodox" Brahmanism. Jainism does not acknowledge the authority of the Vedic *śruti*, its doctrines are revealed by the Jinas or Tīrthaṅkaras. These Jinas are believed to be completely liberated from all passions and desires and possessed of all knowledge. Jainism means the doctrines taught by the Jinas.

Another distinguishing feature of Jainism is that it is a non-theistic religion. Like Buddhism, Jainism also demonstrates the fact that the Ultimate Reality cannot be conceived in theistic terms alone. The idea of God as the creator and governor of universe is not accepted in Jaina tradition. As in the case of Buddhist religion, the definition of religion cannot be reduced to mere belief in God-Creator. The Jaina religion therefore is an atheistic religion.

Metaphysically, Jainism is a pluralistic system of thought. In this respect it differs strikingly from Buddhism and Vedānta. In contrast to Buddhism, Jainism teaches an elaborate doctrine of *ātman*. The plurality of selves (*ātman*) is a fundamental docrine of Jainism, whereas Buddhism denies the reality of *ātman* altogether. The Jaina *ātmavāda* differs from Vedantic *ātmavāda*. In the Upaniṣads and the *Bhagavadgītā*, the ultimate unity of *ātman* is taught, whereas in Jainism infinite number of *ātmans* is taken for granted.

A most important feature of Jainism is what may be described

37. *Uttarādhyayanasūtra*, Chapter XXIII (ed. by R. D. Vedekar & N. V. Vaidya, Poona, 1959), p. 64. This chapter deals with the dialogue between Keśī and Gautama and with the unity of the followers of Pārśvanātha and Mahāvīra.

yoga. The word *yoga* implies two things : meditation or *dhyāna*, and rununciation or ascetic mode of life. Jaina *yoga* is non-theistic.[37a] Jainism has consistently stressed asceticism. Examples of extreme form of austerity are described in numerous Jaina texts. Lord Mahāvīra is known to have attained liberation through extreme forms of ascetic practices. The tradition of strict ascetic discpline (*vinaya*) has been maintained by Jain monastic community throughout the ages.

One of the cardinal tenets of Jaina thought and culture is the idea of *ahiṃsā*. This word has often been translated as nonviolence. But it is not merely negative in meaning; it also connotes the notion of compassion, harmlessness, and respect for the sanctity of life in all forms. The Jaina teachers of antiquity analyzed this notion in great detail and formulated an elaborate system of restrictions. Although the doctrine of *ahiṃsā* is taught in Buddhism and Hinduism also, Jainism has laid the greatest stress on its observance.

Philosophically, the most important doctrine of Jainism is that of *anekāntavāda*. The doctrine teaches that the different standpoints about truth represent only partial perspectives. Some scholars have referred to this doctrine as the principle of relativity. It is a non-absolutist theory which may be said to have promoted the freedom of speculative views. The doctrine was especially elaborated by the later Jaina logicians, although its author is believed to be Mahāvīra himself.

The ultimate goal of religious striving envisaged in the Jaina tradition is called liberation (*mokṣa*, *mukti*, *nirvāṇa*, *kaivalya*). It will be our endeavour to study and describe the nature of liberation in the following chapters of this work. The authentic ancient texts describe it as the state of absolute freedom, bliss, knowledge and peace. Often it is described negatively ; it is said to be beyond speech and thought. It is, however, a state of being endowed with positive qualities.

Along with the highest goal of liberation, Jainism has also taught a lower goal of good rebirth (*sugati*) or heavenly life. Vast majority of the followers of Jainism aspire to be reborn in a happy state. In accordance with this two-fold goal there is a two-fold *dharma* : the *śramaṇa-dharma* or religious practices of monks and nuns, and the *śrāvaka-dharma* or religious practices of the laity. The monastic

37.a See L. M. Joshi, *Facets of Jaina Religiousness in Comparative Light*, Ahmedabad : L. D. Institute of Indology, 1981

community and the laity have always lived in harmony and inter-dependence. The monks and nuns have preserved the sacred tradition of religious life and learning, while the faithful laity has consistently extended liberality and hospitality towards monks and nuns. As in Theravāda Buddhism, so in Jainism, monastic community has always enjoyed a superior and respectful position in Jaina society.

Finally, it should be mentioned that the doctrine of *saṃsāra* is one of the basic doctrines of Jainism. It implies a pessimistic and ascetic outlook towards this worldly life and its concerns. The existence in *saṃsāra* is subject to the law of *karma*. The doctrine of *karma* is a moral law of retribution. It implies rebirth in this or some other world. Each and every action bears its consequence according as it is good or bad. The doer has to reap the consequences of his deeds in this or next life. This involvement in the chain of moral causation inherent in the law of *karma* is conceived as bondage (*bandhana*). There is no end to the series of rebirths so long as *karmas* continue to bear their consequences. Since rebirth in every form is evil or suffering, existence in *saṃsāra* is considered undesirable. The sovereign antedote to this disease of suffering is to uproot the very foundation of tree of conditioned existence in *saṃsāra*. In other words, he who seeks liberation from the round of transmigration must cut off the chain of *karma*. The Jaina culture has evolved a detailed system of religious discipline leading to the eradication of *karmas* and their consequences.

THE DEVELOPMENT OF JAINISM

Lord Mahāvīra had eleven Gaṇadharas or chief disciples who were great and holy men. Their names are as follows : Indrabhūti, Agnibhūti, Vāyubhūti, Vyakta, Sudharmā, Maṇḍika, Maurya, Akampita, Acalabhrātā, Metārya and Prabhāsa.[38]

All these eleven Gaṇadharas were very learned scholars. They knew the twelve Aṅgas, the fourteen Pūrvas and the whole *siddhānta* of the Jainas.[39] The two Gaṇadharas named Indrabhūti and Sudharmā survived the *parinirvāṇa* of Mahāvīra but others had attained liberation after twelve years of Mahāvīra's *parinirvāṇa*. After him Sudharmā became the head of Mahāvīra's faith and he narrated all the

38. *Gaṇadharavāda*, p. 8; *Samavāyāṅga*, comy of Abhayadeva, Ahmedabad, 1938, pp. 69-b, 83-a, 84b-100.b.

39. *Kalpasūtra*, SBE, vol. XXII, p. 287.

Jaina doctrines to his disciple Jambusvāmī,[40] which he had heard from his master, Lord Mahāvīra.

According to the Jaina tradition, Jambusvāmī was the last omniscient sage and he attained liberation after sixty-four years of *parinirvāṇa* of Mahāvīra. After Jambusvāmī, the most remarkable among ancient Jaina religious leaders was Bhadrabāhu. Jaina tradition states that he was the *guru* of Emperor Candragupta Maurya. He was recognised as one of the earliest teachers and as a most prominent author among the Jainas. According to the Śvetāmbara tradition, Bhadrabāhu had gone to Nepal for certain specific yogic practices, whereas the Digambara tradition states that he went to South India with a large number of Jaina monks for the propagation of Jaina ideals.

Like Buddhism, Jainism was espoused and patronized by great kings and queens, royal ministers and rich merchants. Many great kings such as Bimbisāra and Ajataśatru of Magadha, Ceṭaka of Vaiśāli. Pradyota of Avanti, Udayana of Vatsa, Dadhivāhana and Candragupta Maurya etc., contributed to the growth and development of Jaina order.[41] Queens like Prabhāvatī of Udayana, Mṛgāvatī and Jayantī of Kauśāmbī, and queens of kings Śreṇika and Pradyota were also true followers of Lord Mahāvīra and they had joined the order (*saṃgha*) of Mahāvīra.[42] Princes like Atimukta, Padma, Megha and Abhaya[43] etc., became Jaina monks and promoted the growth of Jainism. It is also claimed that Candragupta Maurya became a Jaina monk and propagated Jainism as he himself joined Bhadrabāhu's march to the South as his follower.

King Samprati had contributed to the development of Jainism by erecting Jaina temples throughout India and by sending Jaina monks, preachers and missionaries to South India and Afghanistan. In the second century B.C., king Khāravela of Kaliṅga adopted Jainism and promoted it by setting up Jaina images and constructing rock-dwellings.[44]

MAKKHALI GOSĀLA AND ĀJĪVIKISM

Makkhali Gosāla also belonged to the Śramanic tradition; he was

40. As it appears from several Jaina canonical texts, Sudharmā says to Jambu
"suyaṃ me āusaṃ teṇa bhagavayā evaṃ
akkhāyaṃ etc. ...upto...evaṃ khalu Jambu."

41. S.B. Deo, *History of Jaina Monachism*, p. 70.

42. *Ibid.*, p. 70. 43. *Ibid.*, p. 71.

44. M.L. Mehta, *Jaina Culture*, p. 17.

a staunch follower of asceticism, practised nudity and was a great advocate of fatalism. In the Jaina scriptural texts Makkhali Gosāla is occasionally found confronting Lord Mahāvīra. In the *Bhagavatī-sūtra*, he is seen claiming himself to be the twenty-fourth Tīrthaṅkara of the current *avasarpiṇī* age.[45]

Both in the early Buddhist and Jaina texts, Makkhali Gosāla is mentioned as a promulgator of the theory of *niyati* or fatalism. From the Buddhist sources we learn of the existence of an independent Ājīvika sect founded by Gosāla.[46] His philosophy of strict determinism (*niyativāda*) taught that :

> "There is neither cause nor basis for the sins of living beings; they become sinful without cause or basis. Neither is there cause or basis for the purity of living beings; they become pure without cause or basis. There is no deed performed either by oneself or by others (which can affect one's future births), no human action, no strength, no courage, no human endurance or human powers (which can affect one's destiny in this life). All beings, all that have breath, all that are born, all that have life, are without power, strength, or virtue, but are developed by destiny, chance, and nature, and experience joy and sorrow in the six classes (of existence).[47]

According to the fundamental philosophy of Gosāla, the sinful or pious acts are not caused by any wilful deeds. Man does not perform any deed either good or bad, but his actions are subject to destiny and chance. It means that according to the doctrine of Gosāla every event in this world is predetermined and hence, man's free will or volition has no place in the entire gamut of his worldly existence.

> "There is no question of bringing unripe *karma* to fruition, nor of exhausting *karma* already ripened, by virtuous conduct, by vows, by penance or by charity. That cannot be done. *Saṃsāra* is measured as with a bushel, with its joy neither lessened nor increased, nor is there any excess or deficiency of it. Just as a ball of thread will, when thrown, unwind to its full length, so fool and wise alike will take their course, and make an end of sorrow."[48]

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45. *Bhagavatīsūtra*, XV, Sūtra 554, also quoted by A.L. Basham, *History and Doctrines of the Ājīvikas*, p. 27.
46. *Dīghanikāya*, vol. I, *Sāmaññaphalasutta*, pp. 46 ff.
47. A.L. Basham, *op. cit.*, pp. 13-14.
48. *Ibid.*, p. 14.

From the Jaina sources also we learn that Makkhali Gosāla believed in fatalism and held that every human action is controlled by *niyati* or destiny.[49] From the above it appears that man is a helpless creature in the hands of destiny. All human actions and endeavours are ultimately controlled by the predetermining factors of the destiny or fate. The philosophy of strict determinism of Makkhali Gosāla is thus quite opposed to the concepts like morality, *karma* and free will.

According to Jaina tradition Makkhali Gosāla was in the beginning a follower of Lord Mahāvīra but later on he left his master due to certain ethico-philosophical differences. Once Lord Mahāvīra and Makkhali Gosāla happened to be at Śrāvastī. There Lord Mahāvīra denounced the claim of Gosāla being a Tīrthaṅkara. In opposing Mahāvīra, Makkhali Gosāla became very violent and tried to burn Mahāvīra by his magical powers. But Lord Mahāvīra declared that Gosāla would die in a week as he had experimented his magical powers on him. Really it happened and at the time of his end Makkhali Gosāla confessed his fault before his followers and admitted that Lord Mahāvīra was the real Jina.[50]

THE SCHISM

It is said that there was dissension in the Jaina order (*saṃgha*) during the life time of Vardhamāna Mahāvīra. Even before the rise of two major sects, that is, Digambara and Śvetāmbara, it is believed that there had been seven schisms.[51]

These schisms, however, could not flourish and ultimately merged into the original order (*saṃgha*). But the eighth schism finally divided Jainism into two main divisions, that is, Digambara or the sect of naked monks, and Śvetāmbara, the sect of the white-robed monks. These two sects by and large are united so far as Jaina philosophical thought is concerned but they differ with regard to the observance of certain monastic rules and regulations.

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49. *Bhagavatīsūtra*, Āgamodaya Samiti, Bombay, 1921, pp. 369 ff. ; *Ṭhāṇaṅga*, Āgamodaya Samiti, V.S., 1975, p. 233b, *Aupapātikasūtra*, 41 etc.

50. *Bhagavatīsūtra*, pp. 659 ff.

51. See S.B. Deo, *History of Jaina Monachism*, pp. 79-80. The names of these sects are as follows :
(1) Bahuraya, (2) Jīvapaesiya, (3) Avvattaga, (4) Samuccheiya,
(5) Dokiriyā, (6) Nojīva, (7) Abadddhiya.
See K.K. Dixit, *Jaina Ontology*, pp. 129-30;
Kamal Chand Sogani, *Ethical Doctrines in Jainism*, pp. 7-8.

The Digambaras believe in going about naked. According to them liberation cannot be achieved without practising nudity; therefore they do not wear any clothes. The Śvetāmbaras on the other hand wear white clothes and think that nudity is not essential for the attainment of liberation.

According to the Digambaras, women cannot attain liberation as they cannot practise nudity. The Śvetāmbaras hold that women can attain liberation. They point out the example of Mallinātha, the nineteenth Tīrthaṅkara, who was a female Jina.

The Digambaras hold that the original Āgamic collections containing the actual words of Lord Mahāvīra have been lost. They do not accept as authentic the extant Āgamic collections of the Śvetāmbaras. The Śvetāmbaras, however, believe that they have preserved a large portion of the urkanon.

These two major Jaina sects are further divided into a number of sub-sects. There are three important sub-sects of Digambara ; Bīsapanthī, Terāpanthī and Taraṇapanthī. The Śvetāmbara sect too has three sub-sects : Mūrtipūjaka, Sthānakavāsī and Terāpanthī. The Mūrtipūjakas are in favour of worshipping images of Tīrthaṅkaras, whereas Sthānakavāsīs and Terāpanthīs do not worship the images of Tīrthankaras; Sthānakavāsīs and Terāpanthīs both have differences regarding the observance of certain monastic rules. The Bīsapanthīs believe in image worship and worship by using fruits, flowers, incense etc., whereas the Terāpanthīs make use of lifeless things. The Taraṇapanthīs worship scriptures instead of images. All these sub-sects have their own history and religious background in addition to common points.

FORMATION OF THE JAINA CANON AND THE COUNCILS

The meaning and content (*artha*) of the *Āgamas* are of prime importance for the Jainas and not the words (*śabda*) which are only the media of communication of thought. According to the Jaina tradition the meaning of *Āgamas* was told by Lord Mahāvīra, whereas the verbal expositions of the meaning and content were given by the *gaṇadharas*, the principal disciples of Lord Mahāvīra, which, later on, got the shape of the *sūtras*.[52] As the contents of the *sūtras* are in

52. Cf. *atthaṃ bhāsai arahā suttaṃ ganthanti gaṇaharā niunaṃ/ sāsanassa hiyatthaye tao suttaṃ pavattai//*
Āvaśyakaniryukti, 192.

conformity with the fundamental preachings of Lord Mahāvīra, the *sūtras* are regarded as the words of Lord Mahāvīra.

It is believed that the essence of the preachings of Lord Mahāvīra was preserved in the fourteen *pūrvas* which were handed down to the eleven *gaṇadharas* by Lord Mahāvīra. In course of time the knowledge of the fourteen *pūrvas* was lost, and it is said that by the time of Candragupta Maurya Bhadrabāhu was the only *śrutakevalī* who knew the fourteen *pūrvas.* During the reign of Candragupta Maurya there was a great famine. It is believed that Candragupta Maurya, a follower of Jaina faith, left the throne and went to south India with Bhadrabāhu and a number of Jaina mendicants. Some of the monks who stayed at Pāṭaliputra, were kept under the guardianship of Sthūlabhadra. Due to the famine which lasted for twelve years, the Jaina monastic life suffered a great set back, and the Jaina church was disrupted. When the famine was over, a council was convened by Sthūlabhadra at Pāṭaliputra to collect the portions of the canon which were disappearing, as the monks could not preserve them in their memory during the period of famine. As Bhadrabāhu was the only person at that time who knew all the fourteen *pūrvas,* Sthūlabhadra was authorised by the council to learn them from him. But he was not allowed to preach the last four *pūrvas* by Bhadrabāhu, hence only the ten *pūrvas* were compiled in the council of Pāṭaliputra.

In the ninth century after the Nirvāṇa of Mahāvīra, a second council of Jaina monks was held at Mathurā under the leadership of Ācārya Skandila and they collected the available knowledge of the canon. Another similar council was held at Valabhi under the leadership of Nāgārjunasūri. The credit of holding this third council goes to the leader Devardhigaṇi Kṣamāśramaṇa who took initiation for writing down all the canonical texts. Whatever canonical literature we have at the present time the credit for that goes to the perceptor Devardhigaṇi Kṣamāśramaṇa.

The Śvetāmbara canon is divided into six groups of texts, known as (1) Aṅgas, (2) Upāṅgas, (3) Mūlasūtras (4) Chedasūtras, (5) Culikāsūtras and (6) Prakīrṇakas. All these works are written in Ardhamāgadhī Prakrit language.

The *Aṅgas* are twelve :

1. *Āyāraṅga (Ācārāṅga)*
2. *Sūyagaḍaṅga (Sūtrakṛtāṅga).*
3. *Ṭhāṇaṅga (Sthānāṅga).*
4. *Samavāyaṅga.*

5. *Bhagavatī Viyāhapaṇṇattī (Vyākhyā-prajñapti).*
6. *Nāyādhammakahāo (Jñātādharmakathā).*
7. *Uvāsagadasāo (Upāsakadaśā).*
8. *Aṃtagaḍadasāo (Antakṛddaśā).*
9. *Anuttaraupapātikadaśā)*
10. *Paṇhāvāgaraṇāiṃ (Praśnavyākaraṇāni).*
11. *Vivāgasūyaṃ (Vipākasūtram).*
12. *Diṭṭhivāya (Dṛṣṭivāda)* (not extant).

The *Upāṅgas* are also twelve :

1. *Uvavāiya(Aupapātika).*
2. *Rāyapaseṇiya (Rājapraśnīya).*
3. *Jīvābhigama (Jīvājīvābhigama)*
4. *Paṇṇavaṇā (Prajñāpanā).*
5. *Sūrīyapaṇṇattī (Sūryaprajñapti)*
6. *Jambuddīvapaṇṇattī (Jambūdvīpa-prajñapti).*
7. *Candapaṇṇattī (Candraprajñapti).*
8. *Nirayāvalio (Nirayāvalī).*
9. *Kappāvadaṃsīāo (Kalpāvataṃsikāḥ).*
10. *Pupphiāo (Puṣpikāḥ).*
11. *Pupphacūliāo (Puṣpacūlikāḥ).*
12. *Vaṇhidasāo (Vṛṣṇidaśāḥ).*

Four *Mūlasūtras* are ;

1. *Uttarajjhayaṇa (Uttarādhyayana).*
2. *Dasaveyāliya (Daśavaikālika).*
3. *Āvassaya (Āvaśyaka).*
4. *Piṃḍa-nijjutti (Piṇḍa-niryukti).*

Six *Chedasūtras* are :

1. Nisīha (Niśītha).
2. Mahānisīha (Mahā-niśītha).
3. Vavahāra (Vyavahāra).
4. Āyāradasāo (Ācāradaśāḥ or Daśāśrutaskandha).
5. Kappa (also called Bṛhat-Kalpa).
6. Paṃca-kappa or Jīyakappa (Pañca-kalpa or Jīta-kalpa).

Ten *Prakirṇakas* are :

1. Causaraṇa (Catuḥśaraṇa).
2. Aurapaccakkhāṇa (Āturapratyākhyāna).
3. Bhattapariṇṇā (Bhakta-parijñā).
4. Saṃthāra (Saṃstāra).
5. Taṃdulaveyāliya (Tandulavaicārika).

6. Caṃdāvijjhaya (Candravedhyaka).
7. Devindatthaya (Devendrastava).
8. Gaṇivijjā (Gaṇividyā).
9. Mahāpaccakkhāṇa (Mahā-pratyākhyāna).
10. Vīratthaya (Vīrastava).

Two *Cūlikā-sūtras* are :

1. Nandīsutta (Nandīsūtra)
2. Aṇuogadārāiṃ (Anuyogadvāra)

The Digambaras who do not accept the above mentioned Āgamic literature of the Śvetāmbaras as authentic, give a separate list of their canonical literature which is classified under four headings viz.,

1. *Prathamānuyoga*, consisting of mythological legends such as Padmapurāṇa, Harivaṃsapurāṇa, Triṣaṣṭilakṣaṇapurāṇa, Mahāpurāṇa and Uttarapurāṇa.
2. *Karaṇānuyoga*, consisting of the works on cosmology such as Sūryaprajñapti, Candraprajñapti and Jayadhavalā.
3. *Dravyānuyoga*, consisting of the philosophical works of Ācārya Kundakunda, the *Tattvārtha-sūtra* of Umāsvāti and the *Āptamīmāṃsā* of Samantabhadra.
4. *Caraṇānuyoga*, consisting of the works on rites and rituals of monks and laymen, such as the *Mūlācāra* and the *Trivarṇācāra* of Vaṭṭakera, and *Ratnakaraṇḍaśrāvakācāra.*

The canonical literature of the Śvetāmbaras is written in Ardhamāgadhi Prakrit, whereas the Digambara Āgamic literature is in Śauraseni Prakrit. Besides these two Prakrit languages, the Jainas also used Mahārāṣṭri-Prakrit, Apabhraṃśa and Sanskrit languages.

Besides these canonical works, the vast Jaina literature also includes four other categories, viz., the Niryuktis, the Bhāṣyas, the Cūrṇis, and the Ṭīkās.

GROWTH OF JAINA LITERATURE

The contribution of Jainism to the growth of Indian languages and literature is immense. The Jaina canonical texts reveal the growth of different Indian languages as they were interpreted by different teachers in different languages through a series of commentaries known as Niryuktis, Cūrṇis, Bhāṣyas and Ṭīkās. The Jaina authors have written on various subjects in different languages like Prakrit, Apabharaṃśa, Sanskrit, Tamil, Kannaḍa, Hindi and Gujarati, etc. In this way they made significant contributions to the development of many languages. Modern Jaina authors have enriched the wealth of

Hindi, Gujarâti, Tamil, Kannaḍa, and Maraṭhi.

The Jainas possess both sacred as well as secular and scientific literature of their own. Some of the most important works are Umāsvâmi's *Tattvārthādhigamasūtra*, *Viśeṣāvaśyakabhāṣya* of Jinabhadra, *Sanmatitarka* and *Nyāyāvatāra* of Siddhasena Divākara, the *Ratnakaraṇḍa Śrāvakācāra* of Samantabhadra, the *Triṣaṣṭiśalākā-puruṣacarita* by Hemacandra, Syādvādamañjarī by Malliṣeṇa, etc. The taxts like *Sūryaprajñapti* and *Candraprajñapti* deal with astronomy, and the *Jambūdvīpaprajñapti* is a work on cosmology. It is clear that Jaina teachers have written on all the subjects like philosophy, poetry grammar, logic, mathematics, astrology and astronomy, etc. Thus they made marvellous contributions to the whole range of Indian literature. Speaking of the importance of Jaina literature Georg Bühler says :

> "In grammar, in astronomy as well as in all branches of *belles-lettres* the achievements of Jainas have been so great that even their opponents have taken notice of them and that some of their works are of importance for European Science even today. In the South where they have worked among the Dravidian peoples, they have also promoted the development of these languages. The Kanarese, Tamil and Telugu literary languages rest on the foundations erected by the Jaina monks. Though this activity has led them far away from their own particular aims, yet it has secured for them an important place in the history of Indian literature and civilization".[53]

The Jainas have taken meticulous care for the preservation of their old and secred specimens of art and literature in places like Jaisalmer, Jaipur, Pattan and Moodbidri etc. According to Louis Renou, the Jaina canon is more systematic than the Theravāda Buddhist canon. He remarks :

> "Jaina canon gives an impression of greater antiquity than the Buddhist canon. The work as a whole, which is also called the Pitaka or 'Basket' is arranged less systematically, it contains some independent texts, the interpolations are more easily recognizable as such. Its philosophical portion and Pali Abhidamma cover no common ground. Finally there is only one single tradition, nothing of the diversity of the Buddhist schools. On the other hand, we note that the Jainas being more concerned with technology than the Buddhists, have included treatises on

53. After A. N. Upadhye, *Mahāvira and His Philosophy of Life*, p. 7.

cosmography, mathematics and other semi-secular matters, after the fashion of the Bramanical Vedāṅgas."[54]

JAINA ART AND ARCHITECTURE

Jainism has made important contributions also to art and architecture in India. The marvellous temples embedded with precious stones, remarkable sculptures with fine artistic touch, wonderful carved pillars, fine gateways and beautiful statues are among the greatest artistic achievements of India. Like Buddhists, Jainas too erected *stūpas* and statues in honour of their great heroes, sacred saints, spiritual prophets, worthy seers and blessed ones. In the eleventh and twelfth centuries, the Jaina images were made in abundance in Bundelkhanda region. At Śravaṇabelgola in Mysore, as is well known, a monolithic figure of Jaina saint Bāhubalin, sixty feet in height, is a feat of architectural and sculptural engineering.

Already in the second century B.C. Jainas had started building rock-cut temples. The Hāthīgumphā and Rānīgumphā belonging to the Śuṅga period, look like natural caves. In Jaina canonical texts there are many references to *caityas* (shrines) which were consecreted to *yakṣas*. There are references to *arhat-caitya* in the *Bhagavatīsūtra*, *Upāsakadaśāsūtra* and the *Jñātādharmakathā*. There is also description of eternal images (*śāśvatapratimās*) in the *Rājapraśnīya*, *Sthānāṅga* and *Jīvābhigama-sūtra*.[55]

Generally, the Jaina icons depict the Jinas in the posture of meditation. There is no ornamentation and the figures symbolize austere and sublime mood.

In the sacred memory of the Tīrthaṅkaras, the Jainas erected *stūpas* over their relics. Remains of one of the earliest Jaina *stūpas* were discovered at Mathura. This *stūpa* was dedicated to Pārśvanātha, and another similar *stūpa* found at Vaiśāli (Basāṛh) is dedicated to Munisuvrata.[56] Apart from the worship of the images of Tīrthaṅkaras, Jainas also worshipped *caitya*-tree, the *dharma-cakra*, *āyāgapaṭas*, *dhvaja*-pillars and auspicious symbols like *svastika*, the *śrivatsa* mark, the lotus, a pair of fish etc.[57]

54. Louis Renou, *Religions of Ancient India*, p. 120.

55. Mohan Lal Mehta, *Jaina Culture*, p. 125; see also L.M. Joshi in *Jainism*, pp. 96-114.

56. Umakant P. Shah, *Studies in Jaina Art*, p. 9; quoting *Āvaśyakacūrṇi* of Jinadāsa, pp. 223-227, 567.

57. Umakant P. Shah, *op. cit.*, pp. 10-11.

The numerous Jaina temples are remarkable in artistic expression such as the temple of Pārśvanātha at Khajurāho, the temple of Lord Ṛṣabha at Dilwara on Mount Abu, the temple cities of Śatruñjaya (near Palitana), Girnar (near Junāgaṛh), Rājgīr and Pāvāpuri in Bihar.

The earliest Jaina paintings are attractive and fascinating as they beautifully depict devout men, women, elephants, buffaloes, lotus flowers, fishes, etc. Examples of earliest Jaina paintings are found at Hāthigumphā in Orissa of the time of King Khāravela, and examples of seventh century paintings have been found at Sittannavasal near Tanjore. The artistic activity inspired by Jainism also developed miniature paintings and adornment of scriptures. The decorative palm-leaf manuscripts of the *Nīśīthacūrṇi*, *Jñātādharmakathā* and other Aṅga texts are well known. This school of miniature paintings was developed during medieval centuries mainly in Gujarat and Rajasthan. The *Kalpasūtra*, *the Kālakācāryakathā* and the *Uttarādhyayanasūtra* were mainly chosen for adornment.[58] In this way, the tradition of Jaina art has continued to our own times.[59]

RÉSUMÉ

It is evident from the foregoing survey of the development of Jainism that the Jaina tradition had a non-Vedic Śramanic origin. It cannot be regarded as an off-shoot of any other non-Jaina religious tradition. In the course of its long and continuous history, Jainism produced a lofty system of philosophy, a great moral culture, an extensive literature, rich art and architecture and a sizable community of the faithful.

Unlike the Brahmanical tradition, the Jaina tradition developed a non-absolutistic approach to reality; it also denied the existence of a creator God; instead it taught the doctrine of the plurality of selves.

Jainism does not accept the Vedic scriptures as a source of religious authority. It has its own scriptural collection dating from a venerable antiquity. The literature and the art of Jainism may be studied as manifestations of Jaina ideals and practices.

The ultimate aim of religious striving according to Jainism is

58. Mohan Lal Mehta, *op. cit.*, pp. 132-133.
59. See L.M. Joshi on 'Jaina Literature and Art' in *Jainism*, Patiala, Punjabi University, 1975; many valuable articles on Jaina sculpture, architecture and painting by Moti Chandra, U.P. Shah, M.A. Dhackay, H.K. Prasad, R.C. Sharma and M.L. Nigam are published in *Shri Mahāvira Jaina Vidyālaya Golden Jubilee Volume*, pt. I, Bombay, 1968.

perfect peace and spiritual freedom (*mokṣa*). This state of being is essentially the real nature of the self (*ātman*) endowed with supreme wisdom and supreme vision. Among all the living species, man is considered to be the most developed creature. He has the capacity and potentiality for realizing the perfect state of the self. The religious and moral culture taught by the Jinas forms the practical pathway to the perfection of the self.

It goes without saying that Indian religions have stressed the urgency of attaining liberation. What distinguishes the Jaina attitude is its stress on renunciation and ascetic culture. Suffering is recognised as the hallmark of existence in the *saṃsāra*. In addition to suffering there are the elements of impermanence and chances of prolonging bondage through the deeds inspired by ignorance and passions. The awareness of these facts of phenomenal existence has been specially propogated by the two branches of Śramaṇa Culture, Jainism and Buddhism. As in Jainism so in Buddhism, existence in the world is invariably associated with manifold sufferings. The quest of liberation springs out of this awareness of suffering.[60]

In the following pages we have undertaken a detailed historical and descriptive study of the Jaina concepts of bondage and liberation. A review of similar concepts in Hinduism, Buddhism and Sikhism has been attempted mainly for two reasons. In the first place a study of other religious ideologies helps us in figuring out in clearer terms the basic categories of Jaina religious thought. In the second place, such a study brings out the points of agreement and disagreement among different religious ideologies. On the other hand, it may be said that our studies in the doctrine of liberation in Hinduism, Buddhism and Sikhism have greatly broadened our outlook toward the problem of religious plurality. Indeed, the Jaina doctrine of non-absolutism—*anekāntavāda*—has always welcomed a just appreciation of the points of view of the votaries of different faiths and philosophies. In our study of the religions of India we have been able to identify not only those areas which are shared by more than one religion but also those areas which are peculiar to each.

The Jaina theory of liberation can be understood only in relation to the Jaina theory of the self (*ātman*). The Jaina theory of the self is a complex one. In the following chapter we shall study this theory in detail.

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60. See L.M. Joshi, *Facets of Jaina Religiousness in Comparative Light*, Ahemdabad: L.D. Institute of Indology, 1981, pp. 1-37.

Chapter II

THE DOCTRINE OF THE SELF

Most of the systems of Indian thought accept the existence of an eternal spiritual entity called *ātman*, *puruṣa*, *brahman* or *jīva*. Buddhism, however, is exceptional in not acknowledging the reality of a permanent *ātman*. In this chapter we will make an attempt to study the notion of *ātman* or self in Jainism. The Jaina conception of *ātman* can be understood better in the light of the Brahmanical and Buddhist attitudes toward the idea of the self. We will, therefore, first make a brief survey of the different strands in the evolution of the Brahmanical docrine of the self.

THE DOCTRINE OF SELF IN BRAHMANISM

The Indian word for self is *ātman*. It is difficult to find a precise English translation of Sanskrit word *ātman*. In modern English writings the terms self, spirit, being, and soul are often used for it. As a matter of fact the connotation of the word *ātman* includes the meanings of self, soul, the breath, the living principle, the faculty of thought, and reason. For our purpose here we will use the word self as a synonym of Sanskrit *ātman*. The different forms of this word in Indian literature and other terms of cognate significance are, however, noteworthy. Thus the word *ātman* occurs already in the Vedic literature. The Pali form *attā* the Prakrit form *appā*, and the Śaurasenī Prakrit form *ādā* are well known. In the Brahmanical literature we find, besides *ātman*, that *prāṇa*, *jīva* and *brahman* are somtimes used as synonyms. The word *prāṇa* stands for the vital breath. The term *jīva* signifies living principle. The word *ātman* refers to the self, to one's own nature or existence. The word *brahman* has acquired a special metaphysical sense in Hinduism, referring to the Ultimate Reality. In this case, when *ātman* is identified with *brahman*, the self is another name for Ultimate Reality.

In the old Vedic texts the word *ātman* is understood to mean the vital breath. In some places in the *Ṛgveda* the word *manas* is considered as the seat of thought, dwelling in the heart, as it were. In the Upaniṣads both terms, *ātman* as well as *brahman* are found used

rather in an irregular fashion. It has been suggested that the word *brahman* originally meant 'sacred knowledge', 'prayer' or 'magical formula'; the compounds such as *brahmavat* 'possessed of magic formula' and *brahmavarcase* 'superiority in sacred knowledge' suggest that the word *brahman* meant not only magical or religious knowledge but also the power inherent in sacred hymns, prayers, *mantras* and in their knowledge.[1]

THE UPANIṢADS

The most famous doctrine of the Upaniṣads is the doctrine of the self conceived as the Ultimate Reality. In the old Upaniṣads *ātman* is declared to be one, eternal, conscious, of the nature of bliss and present everywhere ; the *ātman* is the source of all that is; it is the ground of the universe. In some passages of the Upaniṣads this *ātman* is identified with *brahman*. *Brahman* is the cosmic principle of the universe, the reality which is both immanent in the universe and transcendent to it. In other words *brahman* or God and *ātman* or self are in essence one. This idea of the unity of ultimate Truth was elaborated and systematized in the Advaita school of Vedānta. But the old Upaniṣads contain conflicting opinions about the nature of the self.

The *Taittirīya Upaniṣad* describes five forms of *ātman* : namely *annamaya, prāṇamaya, manomaya, vijñānamaya* and *ānandamaya*[2]. In the same Upaniṣad, it is stated that *brahman* is food, breath, mind, understanding and bliss, since out of each of those, things are born, live and die. This means that *ātman* or *brahman* is identifiable as food, breath, mind, understanding and bliss.

In several passages of the Upaniṣads *ātman* or *brahman* is the source of creation. Thus the *Taittirīya Upaniṣad* says that 'having created it, He entered into it'.[3] In the *Chāndogya Upaniṣad*, *brahman* is described as life, joy and void. This Upaniṣadic doctrine of *ātman* is thus pantheistic. *Ātman* is everywhere, in every thing.[4] In the

1. R. E. Hume, *The Thirteen Principal Upaniṣads*, pp. 14-15. S.N. Dasgupta, *A History of Indian Philosophy*, vol. I, p. 211, has made the following observation: "The word Brahman originally meant in the earliest Vedic literature, *mantra*, duly performed sacrifice, and also the power of sacrifice which could bring about the desired result".
2. *Taittirīya Upaniṣad*, II. 1-5.
3. *Ibid.*, II. 6.
4. *Chāndogya Upaniṣad*, IV.10.5.

Muṇḍaka Upaniṣad we read the following passage :

Brahman, indeed, is this immortal, Brahman before,
Brahman behind, to right and to left
Stretched forth below and above
Brahman, indeed, is this whole world, this widest extent.[5]

The reality of the universe is dependent on *brahman*. Although active and creator of the universe, He is most passive and unmoved. In some passages *ātman* is described negatively, but in a large number of passages we find positive description. Thus *ātman* is the inner-self, guide, knower and enjoyer of the fruit of actions. It is described as all-pervasive and omnipresent.

In the *Taittirīya Upaniṣad* the *brahman* is described as Truth, Knowledge and Infinite (*satyaṃ jñānaṃ anantaṃ brahman*). This *brahman* dwells in the cavity or heart of each being.[6] The Upaniṣadic doctrine of *ātman* contains seeds of theistic as well as absolutistic ideas. Unlike Jainism, several Upaniṣadic passages teach the ultimate unity of all forms of life. We may say that in contradistinction to the Jaina theory of plurality of *ātmans*, the Upaniṣadic Vedānta teaches the unity of the *ātman*.

THE BHAGAVADGĪTĀ

After the old Upaniṣads the most representative and authoritative text of Brahmanical theology is the *Bhagavadgītā*. It presents a remarkable synthesis of the diverse doctrines of Vedic and non-Vedic origin. The unity of the soul and God or *ātman* and *brahman* is taught in this text also. The *Bhagavadgītā* makes a clear distinction between the self or spirit and matter or the material world, although both these are traced to God. The words *brahman*, *puruṣa*, *īśvara*, and the names Viṇṣu, Kṛṣṇa and Vāsudeva are used for God. On the other hand, the *ātman* is described as eternal, unborn, all-pervasive, ancient, unmanifest and unthinkable. It is immortal; it is neither born, nor does it die. This immortal self is declared identical with the Supreme Lord.[7] The tenet of the immortality of self is clearly stated in the following verse of the *Bhagavadgītā* :

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5. *Muṇḍaka Upaniṣad*, II.2, 11, Eng. tr. by R. E. Hume.
6. *Kaṭha Upaniṣad*, V.10, 12;
   Īśā Upaniṣad, IV. 5;
   Taittirīya Upaniṣad, II. 1.
7. *Bhagavadgītā*, II. 18, 20. 22.

Swords cut him not, fire burns him not,
Water wets him not, wind dries him
not...Eternal, omnipresent, fixed,
immovable, everlasting is he
(the human soul).[8]

Like the Sāṃkhya system, the *Bhagavadgītā* also makes a distinction between the soul and the body. The relationship between these two is compared to that between a person and his garments. The doctrine of rebirth is taken for granted. The embodied self undergoes the process of birth, death and rebirth. It is only in its embodied form that it is seen as a doer of deeds. Thus the Upaniṣadic doctrine of *ātman* is taught in the *Bhagavadgītā* also. But the impact of Sāṃkhya thought on the *Bhagavadgītā* has resulted in a new synthesis of the Upaniṣadic doctrine of *brahman*, the Sāṃkhya doctrine of *prakṛti* and *puruṣa* and Vaiṣṇava theology. The growth of theistic ideas and of *bhakti* perhaps inspired the doctrine of *mukti* through divine pleasure (*prasāda*). In the earlier parts of the text *karmayoga* is expounded as the highest way to liberation of the self. It is in this context that the *Bhagavadgītā* teaches meditation and renunciation of attachment. As we will see below this aspect of its teaching has considerable affinity with the Buddhist and Jaina pathways to liberation.

The early Brahmanical doctrine of *ātman* as found in the old Upaniṣads and the *Bhagavadgītā* gave rise to different interpretations during the age of the systems. Thus the Advaita Vedānta represented by Śaṃkara taught the absolutistic notion of *ātman*, whereas the Viśiṣṭādvaita Vedānta represented by Rāmānuja taught the theistic notion of *ātman*. In Advaita Vedānta the *ātman* or *brahman* is accepted as the only ultimate reality ; the phenomenal world is described as *māyā*. In this system ignorance (*avidyā*) is assumed as the cause of bondage. Liberation (*mokṣa*) consists in knowing the identity of *ātman* and *brahman*. In his commentary on the *Brahmasūtra* Śaṃkara seeks to establish the view that the real self (*ātman*) is identical with the supreme self or Lord (*parameśvara)*. The real and transcendental self, according to him, does not transmigrate. The embodied being (*jīva)* who appears as the doer of deeds and enjoyer of fruits is not identical with the Lord.[8a] In his commentary on the *Bhagavadgītā*, Śaṃkara interprets this text in accordance with the Advaita doctrine. The

8. *Ibid*, II. 23-24. Eng. tr. by Franklin Edgerton.
8a. *Brahmasūtra-Śaṃkarabhāṣya*, I. i. 17.

Bhagavadgītā itself, however, teaches theistic Vedānta. In many verses a clear distinction is made between individual self and the Univeral self or God. The path leading to liberation does not consist exclusively of knowledge *(jñāna)*. Actions *(karma)* dedicated to God and performed without any attachment to their fruits as well as loving devotion (*bhakti*) to God are equally valid paths to the ultimate goal according to the *Bhagavadgītā*.

THE SĀṂKHYA YOGA

Although originally of non-Vedic Śramanic origin, the Sāṃkhya and Yoga systems of thought in the course of time came to be included within the 'six stand-points' (*ṣaḍdarśana*) of the Brahmanical philosophy. Both these philosophies are non-theistic. Although God (*Īśvara*) is mentioned in the *Yogasūtra*, He is not central to the Yoga system of thought. The doctrinal framework of the the Yoga system does not differ to any great extent from that of the Sāṃkhya. On the other hand, the technique of liberation envisaged in the Sāṃkhya is identical with that of the Yoga. Hence the two systems are often treated together.

The Sāṃkhya system is not only non-theistic but also dualistic. It teaches a clear dualism between *puruṣa* and *prakṛti*. It does not recognize the existence of God. It acknowledges the existence of numerous 'persons' or 'selves' (*puruṣas*). *Prakṛti* and *puruṣa* are eternal realities. *Puruṣa* is understood as the self or the conscious principle. It is different from body, mind, senses and other elements. It is of the nature of consciousness, the knower and the pure subject. The real *puruṣa* is timeless, changeless, and the self-luminous. This is true of all the different *puruṣas*. Like Buddhism, Jainism and the Yoga, the point of departure in the Sāṃkhya is the suffering of the earthly existence. It seeks to expound a way leading to freedom from suffering. The cause of bondage is the contact between *prakṛti* and *puruṣa*. It must be mentioned that according to the Sāṃkhya it is the Ego, the product of *prakṛti*, which is in bondage. The real *puruṣa* is beyond bondage. The knowledge of the discrimination between *prakṛti* and *puruṣa* is essential for achieving liberation. According to Īśvarakṛṣṇa bondage and liberation belong to *prakṛti* in its different forms. The *puruṣa* or self in its essential nature is transcendental and indescribable.

The Yoga concept of the self is also pluralistic. The *puruṣa* according to the Yoga system, is eternal and self-luminous. He is

not dependent on God. Bondage of the self is due to ignorance; liberation is achieved by the discriminative knowledge of the essential nature of *prakṛti* and *puruṣa*. In the *Bhagavadgītā* Sāṃkhya and Yoga doctrine are woven around a theistic Vedānta. The characteristically Yoga conception of the self is to be found in the *Yogasūtra* of Patañjali.

THE BUDDHIST DOCTRINE OF NOT-SELF

Buddhism differs from all other systems of Indian thought in its attitude to the notion of self or soul. One of its cardinal teachings is the doctrine of not-self (*antāmavāda*). Buddhism has taught that there exists no permanent entity which can be identified with what is called the self. The belief in the existence of an eternal and substantial self is regarded as a 'false view' (*mithyādṛṣṭi*) by the Buddhists.

The three great characteristics which characterise all the phenomena are, impermanence (*anitya*), suffering (*duḥkha*) and not-self (*anātma*). We read in the *Dhammapada* :

"All conditioned things are impermanent, all conditioned things are suffering; and all phenomenal things are not-self."[9]

The word 'conditioned' here means dependent on causes (*hetu*) and conditions (*pratyaya*). The doctrine of conditioned co-production (*pratītyasamutpāda*) is a universal law of causation which, according to Buddhism, relentlessly operates in the whole universe. All the 'things' (*dharmas*) are governed by this law. This interdependence or conditionedness of things and created objects makes it impossible for anything to have its 'own-nature' (*svabhāva*) or 'self-existence' (*ātmabhāva*). The Buddhist dictum teaches that 'whatsoever is a rising thing, that is a ceasing thing'. In other words, all those things that are produced by causes or originate dependently, they are lacking in self-nature or self-hood. To seek for an eternal self in this realm of causally related and changing phenomena is a missearch or wrong effort.

The Buddha analysed the human personality and taught that it is an aggregate of five groups. These groups are called *skandhas*, literally 'groups', 'heaps', or 'aggregates'. They are :

1. *rūpa*, material form or body;
2. *vedanā*, feeling;

9. *The Dhammapada* verses 277-279. Eng. tr. by L.M. Joshi.

3. *saṃjñā*, perception;
4. *saṃskāra*, volitional forces; and
5. *vijñāna*, consciousness.

Of these, the first, *rūpa-skandha*, stands for the physical and the remaining four *skandhas* are the psychical components of the personality (*pudgala*). The Buddha pointed out that one could not find an *ātman* or one's 'self' in any of these *skandhas*. He further pointed out that all these *skandhas* or constituents of human personality are impermanent because they are conditioned. They are also of the nature of suffering, because they are impermanent and conditioned. That which is impermanent, conditioned and of the nature of suffering cannot be my 'self' or anything 'mine' or 'belonging to me.' The belief in the reality of an endurable *ātman* has been consistently criticised by the Buddhist philosophers from the time of the Buddha to that of Śāntarakṣita (eighth century A.D.). It may be mentioned in passing that a sect of Buddhism, that of the Vâtsiputriyas or Pudgalavādins, is known to have believed in the existence of *pudgala*, perhaps a kind of 'self', which according to them was neither identical with nor different from the *skandhas*.[10] Most schools of Buddhism, however, have treated this sect as heretical, because the tenet of an indescribable *pudgala* or 'person' ran counter to the central current of Buddhist thought.

Some modern scholars including Swami Vivekaṇanda, Mrs. C.A.F. Rhys Davids, Ananda Coomaraswamy, Radhakrishnan and others have asserted that the Buddha did not deny the reality of an ultimate Self. His disciples, however, have denied the existence of self altogether and insisted upon the *anātman* theory. Scholars who seek to harmonize the teachings of the Buddha and those of early Upaniṣads, have resorted to this view that original Buddhism believed in the exitence of *ātman*.

But several other scholars including E. Conze and T.R.V. Murti, have rightly pointed out that such a doctrine requires the rejection of the early Buddhist doctrine as known to us from the Pali Canon for which there is neither evidence nor justification. The central Buddhist tradition has consistently taught the doctrine of not-self and the Buddhist philosophers eulogized this doctrine as an outstanding characteristic of the Buddha's teachings. *Anātmavāda*, however radical and startling it might appear to us, has remained a

10. See *Tattvasaṃgraha* of Śāntarakṣita, verses 336-449.

fundamental theoretical basis of the Buddhist technique of liberation.

In conclusion to this brief discussion of the Buddhist attitude to the idea of *ātman* we may refer to the views of Nāgārjuna and Candrakīrti, two of the greatest masters of Mahāyāna thought. Nāgārjuna has said in one of the crucial verses of his *Madhyamakaśāstra*[11] that the Buddha has taught self (*ātman*) as well as not-self (*anātman*); but he has also taught neither self (*ātman*) nor not-self (*anātman*) whatsoever. Candrakīrti in his commentary on this verse points out that Lord Buddha, out of great compassion, taught the existence of *ātman* to those men of perverted views who did not believe in the existence of this world, the other world, the law of *karma*, and were thus given to nihilism. In order to save them from going to perdition, he expounded the existence of self. For the benefit of such beings as are devoted to virtuous deeds and find it difficult to get out of the round of birth and death because of the *satkāyadṛṣṭi* or the view that the personality is real and the self is durable, he taught the doctrine of not-self so that desire for *nirvāṇa* could be developed in their hearts. Finally he taught neither the existence of self nor the existence of not-self whatever to those excellent disciples in whom self-love had died down and who were sufficiently advanced in the spiritual path and were capable of penetrating into the Buddha's profound teachings. This means that from the ultimate standpoint there is neither self nor not-self in *nirvāṇa*.

THE DOCTRINE OF SELF IN JAINISM

The word *jīva* or *ātman* is commonly used for self or soul in Jainism, though several other words, like *prāṇī*, *bhūta*, *sattva*, *vijña*, *veda*, *ceta*, *jeta*, etc.,[12] occassionally occur expressing the same meaning. Jainism recognizes *jīva* or self as an eternal entity. The defining characteristic of self is sentiency, and hence it is different from the material objects. Self is regarded as beginningless and as having unending continuous existence. It has neither a beginning nor an end; it is an entity which lived in the past and which continues to live in the present, and which will certainly live in future too. Though it cannot be percieved, yet it has some

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11. *Madhyamakaśāstra* with commentary of Candrakīrti, XVIII. 6—
ātmetyapi prajñapitamanātmetyapi deśitam/
buddhairnātmā na cānātmā kaścidityapi deśitam//
12. See *Bhagavatīsūtra*, Eng. tr. by Lalwani, vol. II, p. 179.

manifest features in this mundane existence. The manifest and essential features are its life-essentials (such as *indriya* or senses, *bala* or the channels of activities, *āyu* or life-duration and *śvāsocchvāsa* or respiration) which are the signs of its presence in an embodied condition.[13]

To understand the concept of self, it is necessary to know first what is not-self, because the ontological analysis of reals, according to Jaina philosophy, undertakes both self (*jīva*) and not-self (*ajīva*) into consideration which cover up the entire psychical and physical phenomena of the universe.

NOT-SELF (AJĪVA)

Ajīva or not-self has been explained by Jaina scholars as non-psychical entity, different from *jīva* or self whose essential characteristic is sentiency.[14] By calling *ajīva* as not-self, non-self, non-psychical or non-sentient, it does not mean that it stands only for matter or physical body having some form, because its classification includes those substances also which have no forms. The substances that come under this category are (i) *pudgala*, (ii) *dharma*, (iii) *adharma* (iv)*ākāśa* and (v) *kāla*

(i) The term *pudgala* refers to the substance which has some form. Literally it stands for the material substance which undergoes modifications, combinations and dissociations. Due to combination the extent of *pudgala* is some times increased, while due to dissociation its extent is sometimes decreased. As it has a peculiar process of combination (*pud*) and dissociation (*gala*), it is called *pudgala*.[15] It has been defined as having the characteristics of touch (*sparśa*), taste (*rasa*), smell (*gandha*) and colour (*varṇa*),[16] which are also accepted by other systems of Indian thought as inherent attributes of matter. But Jaina philosophers do not maintain that sound

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13. *Pravacanasāra*, II. 55; *Pañcāstikāya*, 30.
14. *Sarvārthasiddhi* I.4; *tad viparyāya lakṣaṇo ajīvaḥ*.
Pravacanasāra, II. 35;
Dravyasaṃgraha, *ṭīkā* on 15.
15. *Tattvārthasūtra*, V. 5, *rūpinaḥ pudgalaḥ*.
Tattvārtharājavārttika, IV. 1,
Dravyasaṃgraha-ṭīkā on 15, 26;
Niyamasāra-vṛtti on 9;
Tattvārthasāra, III. 55.
16. *Tattavārthasūtra* V. 23
Vyākhyāprajñapti, XII. 5. 450.

(*dhvani*) is also a characteristic of matter. They accept it as a mode of matter.[17]

The forms of *pudgala* or matter are chiefly two viz; indivisible elementary particles which are known as *āṇus* or *paramāṇus* or atoms, and the aggregates of these particles which are known as *skandhas* or aggregates or combinations.[18] *Aṇus* or *paramāṇus* are subtle and imperceptible, as these are the smallest indivisible material particles, though the contactual relation between sense-organs and atoms is always possible as touch, taste, smell and colour, the physical attributes, are always associated with the atoms. But the properties of hardness or softness and heaviness or lightness are not associated with atoms. These are the properties of the combinations or aggregates of atoms which are known as *skandhas*. The *skandhas* have gross forms and are subject to the process of association and dissociation.[19] *Skandhas* having gross forms do not mean that these are always perceptible. Sometimes some *skandhas* are imperceptiple,[20] but become perceptible by the combined process of association and dissociation. For example, the *skandhas* of hydrogen and chlorine gases are imperceptible, but when each of them breaks and then combines the result becomes perceptible.[21]

The *skandha* is, however, an all round complete gross form (*sayalasamatthaṃ*)[22] of the aggregate of atoms and has the material qualities of touch, taste, smell and colour being explicitly manifested. It is said to be capable of existing in any of the six forms, viz; (a) *sthūla-sthūla* (solid form like earth, stone etc.) (b) *sthūla* (liquid form like ghee, water, oil etc.) (c) *sthūla-sūkṣma* (small particle, capable of being perceived, (d) *sūkṣma-sthūla* (substance, appearing as solid), (e) *sūkṣma* (particle so small as to be imperceptible) and (f) *sūkṣma-sūkṣma* or *ati-ṣūkṣma* (an extremely small particle).[23] The first four, of course, have gross forms and are perceptible, while the last two are not at all perceptible. The *karma-pudgalas* or *karmic* particles, in the condition of being bound up with self are *sūkṣma*.

17. H. S. Bhattacharya, *Reals in the Jaina Metaphysics*, p. 119.
18. *Tattvārthasūtra*, V. 25
19. *Tattvārthasūtra*, V. 26
20. *Ibid.*, V. 28
21. See M. L. Mehta, *Jaina Philosophy*, p. 121
22. *Gommaṭasāra, Jīvakāṇḍa*, 604
23. *Niyamasāra*. 21-24; *Gommaṭasāra, Jīvakāṇḍa*, 603.

Regarding the nature of accommodation of *pudgalas* or material substances; it is said that these occupy one unit of space onwards to the infinite space-points according to their forms.[24] Only an elementary indivisible particle (*aṇu* or *paramāṇu*) occupies one unit of space. Similarly *skandhas* or aggregates of atoms occupy space-points according to their combination of atoms, that means they occupy countable or countless space-points of the universe-space (*lokākāśa*) which is filled with infinite forms of matter of subtle and gross nature.[25]

Now a question arises as to how a material substance which is a combination of atoms takes its form. Really the atomic particles cannot unite in a random way. There is a system and that is based on the properties of smoothness (*snigdha*) and roughness (*rukṣa*) which are associated with those atomic particles.[26] In the process of their combination the degrees of the properties of atomic particles work. The combination between the lowest degrees of these two properties is not possible.[27] Moreover, the atomic particles with equal degrees of smoothness or roughness and of the same kind also do not unite with an atom of their own kind.[28] But the combination between degrees different by two units is possible.[29] In this process the higher degrees transform the lower ones,[30] and hence material substance takes its shape.

(ii-iii) *Dharma* and *adharma* are the conditions or media of motion and rest, which assist motion and rest, respectively.[31] These two are non-active (*niṣkriya*) or passive conditions (*upagrāhaka*) because these help to create conditions of movement and rest. It cannot be said that *dharma* originates motion and *adharma* stops it. Though *dharma* does not generate motion, yet its presence is an essential condition for the movement (*gamanasahayārī*) of *jīvas* and *pudgalas*; it helps their movement just as water helps the movement of fish by its mere presence.[32] Likewise *adharma* also does not persuade *jīvas* and *pudgalas* to rest, but helps them to rest (*ṭhāṇasahayārī*), being a passive condi-

24. *Tattvārthasūtra*, V. 14.
25. *Sarvārthasiddhi*, V. 14.
26. *Tattvārthasūtra*, V. 33.
27. *Ibid.*, V. 34.
28. *Ibid.*, V. 35.
29. *Ibid.*, V. 36.
30. *Ibid.*, V. 37.
31. *Ibid.*, V. 17.
32. *Dravyasaṃgraha*, 17.

tion for a traveller's rest under it.[33] It does not mean that some agencies outside the substances are causing their motion and rest. Motion and rest constitute *sans doute* the inherent nature of substances, but some auxiliary conditions do work in their movement and rest, and these are *dharma* and *adharma*. As a fish has the capacity to move, but water helps in its movement.

Regarding the existence of these two substances, it is maintained that these two pervade the entire universe-space (*lokākāśa*)[34] without leaving any inter-space as oil in the sesamum seeds.[35] They thus occupy innumerable space-points.[36] They are eternally existent (*nitya*) in the universe-space and are fixed as the sole constituents of the universe (*avasthita*). The *dharma* and *adharma* are cosmic realities, having no form (*arūpī*).

(iv) *Ākāśa* or space is understood to make room for things and to be the receptacle for all substances.[37] That which gives a space or *avagāha* to all things is known as *ākāśa*. It accommodates selves, matter, the conditions or media of motion and rest, and time.[38] It is the base or support to accommodate all the things, but at the same time it is also its base or support. It is an eternal real, but its nature is formless,[39] and its extension is infinite.[40] It is infinite because its *pradeśas* or subtle parts are infinite in number. Each *pradeśa* can accommodate at least one indivisible atomic particle (*aṇu*) of *dharma*, *adharma*, *jīva* and *kāla*.

Ākāśa is divided under two heads, viz., *lokākāśa* and *alokākāśa*.[41] *Lokākāśa*, accommodates all the five substances mentioned above,[42] but the specific properties of those substances are not lost. *Alokākāśa* means empty space where none of the five substances resides.

(v) *Kāla* or time is also a real because it helps in perceiving change

33. *Dravyasaṃgraha*, 18.
34. *Tattvārthasūtra*, V. 13.
35. *Sarvārthasiddhi*, V. 13.
36. *Tattvārthasūtra*, V. 8;
Sthānāṃgasūtra, IV. 3.334.
37. *Tattvārthasūtra*, V. 18.
38. *Pañcāstikāya*, 90; *Dravyasaṃgraha*, 19.
39. *Tattvārthasūtra*, V. 4-6.
40. *Ibid.*, V. 9.
41. *Dravyasaṃgraha*, 19.
42. *Tattvārthasūtra*, V. 12,
Uttarādhyayanasūtra, XXVIII. 7;
Vyākhyāprajñapti, II. 10. 121-22.

and motion. It is divided into real time (*niścayakāla*) and relative time (*vyavahārakāla*). The real time is a substance according to Jaina philosophy, the characteristic of which is *vartanā*,[43] meaning the gradual change that occurs in substances due to the auxiliary cause of real time. The functions of time are to assist substances in their continuity, in their modifications, in their movements and in their priority and non-priority in time.[44] The relative time is not regarded as a substance, because it is simply a measure of duration, as one second, one minute, one hour, etc.

Thus the above mentioned five categories of the *ajīvatattva* are non-psychical substances. Only *jīva*, according to Jaina philosophy, is psychical, to which we now turn our attention.

EXISTENCE OF THE SELF (ĀTMAN)

Regarding the existence of the self, it is often argued that the self is non-existent like a flower in the sky because it is not directly perceived as is the case with a *ghaṭa* or pitcher. In reply to this it is said that the self can indeed be directly perceived by one, because one's knowledge about it which consists of doubts etc., is itself the self. And what is directly experienced needs no other proof, such as pleasure and pain of the body.[45]

The doubt about the existence of self presupposes its existence. Even if we doubt every item of our experience, the act of doubt cannot be denied. It reminds us of the famous dictum of Descartes, *cogito ergo sum*, i.e., "I think therefore I am", which is based on this principle of doubt because thought exists, therefore the self exists. It is a proposition which emphasizes the relation between a substance and its qualities. Descartes asserts that a thinking self is an absolute certainty whose reality cannot be doubted at all, because self is a substance whose essential attribute is thought.

A substance is known through its qualities. A substance and its qualities are co-existent. If the qualities are experienced, it means that the substance exists. *Jīva* or self is also a substance, and its qualities like perception, intuition etc., are objects of our experience. Therefore *jīva* or self exists.

The existence of the self is justifiable also on the ground that the

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43. *Uttarādhyayanasūtra*, XXVIII. 10. *vattanā lakkhaṇo kālo*.
44. *Tattvārthasūtra*, V. 22, *vartanāpariṇāmakriyāḥ paratvāparatve ca kālasya*.
45. *Gaṇadharavāda*, verse 6.

self is endowed with qualities (*guṇin*). The *guṇas* of the self are remembrance (*smṛti*), desire for knowledge (*jijñāsā*), desire for activity (*cikīrṣā*), desire for movements (*jigamiṣā*) and doubt (*saṃśaya*) etc. These are self-evident, for they are realized by oneself. Hence the self, a *guṇin*, is also self-evident.[46]

Furthermore, the existence of self can be proved on the ground that the *(jīva)* in itself is pure *(śuddha)* like the sky.[47] This self is independent, super-sensual, devoid of mind, body and speech; if one concentrates upon it by oneself then one can attain liberation.[48]

THE NATURE OF SELF

Every self is a conscious, doer, dynamic agent of actions and direct enjoyer. It is the living principle which corresponds to the life element or *elan vital* of Bergson's thought. Each self is a separate entity. It is eternal, uncreated, immaterial, incorporeal and beyond the range of physical vision. It is a simple unit, capable of fully realising in and for itself full freedom and perfection.

The existence of the self is tacitly assumed in Jainism. It is believed to be beginningless and endless. In other words it is indestructible and eternal. The *jīva* in *saṃsāra* is not different from the body. This embodied being is, however, quite different from the real self. In other words, self is different from the body. From the standpoint of time the self is viewed as existing in all the three periods of time, past, present and future. Like time (*kāla*), the self (*ātman*) is also believed to be without beginning and without end. The self is sometimes compared to the sky. Like the sky it is formless. The self is the foundation of knowledge and other virtues.

The Jaina view of self is substantial. It can assume different forms and names in different states of existence (*gati*) but its substantial nature remains unchanged just as gold remains gold in different ornaments made of gold. It has been stated in the *Samayasāra* that:

> "Whatever is produced from a substance, has the same attributes as those of the substance. Know ye, certainly they cannot be different, just as bangles, etc. made of gold cannot be other than gold".[49]

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46. *Gaṇadharavāda*, verse 10.
47. *Yogasāra* of Yogīndra, verse 58; see Sital Prasad, *A Comparative Study of Buddhism and Jainism*, p. 87.
48. *Yogasāra*, verse 85.
49. *Samayasāra*, verse 308.

The self is a dynamic entity in the sense that it is the doer of deeds and enjoyer of their fruits. Another feature of self is its luminosity. It illuminates the body in which it dwells. A most important characteristic of the self is knowledge *(jñāna)*. The *Ācārāṃgasūtra* teaches as follows :

> "The self is the knower (or experiencer), and the knower is the self. That through which one knows is the self. With regard to this (to know) it (the self) is established. Such is he who maintains the right doctrine of self."[50]

Kundakunda in his *Pravacanasāra* expounds the view that the self is subject to *pariṇāma*, 'change' or 'transformation'. This reminds us of the Sāṃkhya doctrine of transformation. According to the Sāṃkhya theory the physical as well as the mental world is a transformation (*pariṇāma*) of *prakṛti*, the primordial matter. In Vijñānavāda also a kind of *pariṇāmavāda* or theory of transformation, which is radically different from the above, is found. Thus Vasubandhu in his *Triṃśikā* describes this whole world as a triple process of transformation of consciousness (*vijñānapariṇāma*) into *ālayavijñāna*, *manovijñāna* and *pravṛttivijñāna*.[51] Acording to Kundakunda the self is subject to transformation with regard to knowledge, action and fruit; therefore the self should be understood as consisting of knowledge *(jñāna)*, action (*karma*) and fruit (*phala*).[52] In the next verse the author says that a *śramaṇa* realizes the pure self when he knows that the self alone is the agent, the instrument, the deed and the fruit; such an ascetic becomes free from passions.[53] According to Kundakunda the self is without material forms and colour but it perceives and knows material forms and colours and their qualities also.[54] This does not however mean that the essential nature of the self is involved in actions like perception etc. Kundakunda says that it is the states of consciousness which are influenced by passions and therefore are involved in actions :

> "The self effects the transformation of its consciousness and is directly responsible for the transformation; it is not the agent of all those conditions that constitute the material substances and their transformations. In reality the self is never an agent of

50. *Ācārāṃgasūtra*, I.5.5; SBE, vol. XXII, p. 50.
51. *Vijñaptimātratāsiddhi*, verse 17.
52. *Pravacanasāra*, II. 33.
53. *Ibid.*, II. 34.
54. *Ibid.*, II. 82.

material *karmas*, it neither accepts nor rejects them, although it is always present in the midst of matter".[55]

This and such other statements of Kundakunda, however, are to be understood in the light of his exposition of *vyavahāra-naya* and *niścaya-naya*.

It would not be incorrect to say that the freedom of the will of an individual self is tacitly accepted in Jaina philosophy. The self is, therefore, the maker of its own destiny. It has been declared in the *Uttarādhyayanasūtra* :

"My own self is the river Vaitarani, my own self the Sālamāli tree; my own self is the miraculous cow Kāmaduh, my own self the park Nandana. My own self is the doer and undoer of misery and happiness, my own self, friend and foe, according as I act well or badly."[56]

This notion of moral responsibility of an individual self for each of its actions belongs to the common heritage of Indian religious thought. A remarkable parallel is found in the following verse of the Pali *Dhammapada* :

"Self is the master of self, who else would be the master? With self well subdued, one finds a master, difficult to find."[57]

In yet another verse we find the doctrine of self-reliance expounded in no uncertain words :

"Rouse thyself by thyself, examine thyself by thyself; thus self-guarded and mindful, wilt thou, O monk, live happily."[58]

A similar teaching is found in the *Bhagavadgītā* :

"Raise yourself by yourself; do not allow yourself to fall. For self alone is the friend of self, self alone is the foe of self".[59]

That the ultimate release is obtained by the self through its own efforts, is taught in the Jaina Canon at several places.

"The body is the boat, the self is the boatman, and the realm of transmigration (*saṃsāra*) is the ocean which is crossed by the great sages".[60]

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55. *Pravacanasāra*, II. 92-93.
56. *Uttarādhyayanasūtra*, XX. 36-37; SBE, vol. XLV, p. 104.
57. *Dhammapada*, verse 160.
58. *Ibid.*, verse 379.
59. *Bhagavadgītā*, VI. 5.
60. *Uttarādhyayanasūtra*, XXIII. 73.

Two other verses in the *Uttarādhyayanasūtra* stress the same teaching :

"Subdue yourself, for the self is difficult to subdue, if yourself is subdued, you will be happy in this world and in the next. Better it is that I should subdue myself by self-control and penance, than be subdued by others with fetters and corporal punishment".[61]

Nearly similar thoughts are found in the Buddhist texts. It is said in the *Dhammapada* that :

"Irrigators guide the water (wherever they like); fletchers bend the arrow; carpenters bend a log of wood; the sages subdue themselves".[62]

In yet another verse the supreme importance of self-conquest is declared thus :

"If one man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the greatest of conquerors".[63]

The Jaina teaching is in perfect agreement with this ideal. We read the following in the *Uttarādhyayanasūtra :*

"Though a man should conquer thousands and thousands of valiant (foes), greater will be his victory if he conquers nobody but himself".[64]

The stress on the protection and purification of consciousness (*citta*) found in the Buddhist texts, is comparable to the stress on the protection and purification of the self in Jaina texts. Compare, for example, the following two verses :

"Whatever a hater may do to a hater, or an enemy to an enemy, a wrongly-directed mind will do us greater mischief".[65]

"A cut-throat enemy will not do him such harm as his own perversity will do him; the man without pity will feel repentance in the hour of death".[66]

The Jaina scriptures dwell at length over the nature of the self. Describing the immateriality and eternality of the self the

61. *Ibid.*, I. 15-16; SBE, vol. XLV, p. 3.
62. *Dhammapada*, verse 80.
63. *Ibid.*, verse 103.
64. *Uttarādhyayanasūtra*, IX. 34; SBE, vol. XLV, p. 38.
65. *Dhammapada*, verse 42.
66. *Uttarādhyayanasūtra*, XX. 48; SBE, vol. XLV, p. 106.

Uttarādhyayana declares :

> "(The soul) cannot be apprehended by the senses, because it possesses no corporeal form, and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence."[67]

The doctrine of transmigration of selves is one of the basic strands of the Jaina ideology. Along with the idea of transmigration we find that the moral law of rewards and punishments is also a basic element in the system. In a passage of the *Ācārāṃgasūtra* the believer in the self is described as believer in the world, a beliver in the *karma* and a believer in the activity.[68]

CLASSIFICATION OF SELVES

It is well known that Jainism is a pluralistic system and teaches the reality of an infinite number of selves. This view is radically different from the monistic Vedānta doctrine of the reality of one absolute self. Jainism rejects the notion of one absolute self and believes in the plurality of selves. The life principle or *jīva* is recognized even in earth, water and plants etc. In short the entire cosmos is filled with selves.

Some texts divide the multitude of selves into two classes, *paryāpta* and *aparyāpta*, completely developed and incompletely developed. The *Jīvakāṇḍa* section of the *Gommaṭasāra*[69] states that these two classes of beings can be further subdivided according to their physical and mental faculties so as to make fourteen classes in all. The selves which have the capacity of completely developing instantly the characteristics of the body which they are going to assume in the course of rebirth are called *paryāpta*. The bodily characteristics include mental and physical organs of the senses. The selves which do not have the aforesaid capacity are called *aparyāpta*.

According to Jainism, the *jivas* are infinite in number and each *jīva* is different from other. One never becomes another or absorbs another. Every self is proportionate with the body it occupies. The mundane self is capable of adjusting its size according to its body as light illuminates a large or small space of room. The self exists in the

67. *Ibid.*, XIV. 19.
68. *Ācārāṃgasūtra*, I. 1. 5-6.
69. *Gommaṭasāra*, *Jīvakāṇḍa*, verse 72.

body due to its material vitalities (*dravyaprāṇas*). They are of five senses namely, smell, sight, hearing, taste and touch; three powers of body, mind, speech and body; age and breathing. They are ten in number and are found in different degrees according to the kinds of selves.[70] This is the phenomenal aspect of self.

The *Tattvārthasāra* enumerates a tenfold classification of beings in the following manner :

The *jīva* is of one kind from the standpoint of its common essence which is the life principle. It is of two kinds according as it is liberated or in bondage. It can be of three kinds : imperfect, nearly perfect, and perfect. With respect to its state of existence the *jīva* is divided into four classes namely, hellish-existence, sub-human-existence, human-existence and divine-existence. The *jīva* is of five kinds according to its five conditions namely, mitigation, annihilation, partial annihilation and partial mitigation, modification and genesis or rising. The six modes of cognition divide the *jīva* ino six classes. A sevenfold hypothetical classification of beings based on the principle of *saptabhaṃgīnaya* yields seven classes of *jīva*. The eight modes of *karma* yield eight classes of *jīva*. The nine categories make the *jīva* of nine kinds. Finally ten classes of *jīva* are mentioned; this tenfold classification is based on ten faculties mentioned above.[71]

Here attention may be invited to the Buddhist list of states of existence where the following six *gatis* are recognised :

1. hellish (*naraka*); 2. animal (*tiryak*); 3. ghost (*preta*);
4. demon (*asura*); 5. human (*manuṣya*); 6. divine (*deva*).[72]

Besides the sixfold classification of existence, the Buddhist texts mention several classes of beings. According to Buddhism the Supremely Enlightened Ones (*samyak sambuddhas*) are the highest beings. Then follow the following classes of beings in descending order : Pretyekabuddhas, Arhats, Devas, Brahmās, Gandharvas Garuḍas, Nāgas, Yakṣas, Kumbhāṇḍas, Asuras, Rākṣasas, Pretas and beings in hell.[73]

The *Tattvārthasūtra* in its second chapter gives a different kind of classification of *jīvas*. It says that three fundamental characteristics

70. *Pañcāstikāyasāra*, verse 30.
71. *Tattvārthasāra*, 234-237. For detailed discussion of the classification of ten kinds of *jīva*, see H.S. Bhattacharya, *Reals in Jaina Metaphysics*, pp. 290-362.
72. *Dharmasaṃgraha*, section 57.
73. See H. Kern, *Manual of Indian Buddhism*, 59-60.

are found only in *jīva*; they are not found in other substances. These three are the principle of life (*jīvatva*), capacity for liberation (*bhavyatva*) and the absence of capacity for liberation (*abhavyatva*). These essentials are peculiar to *ātman*. This text describes consciousness as the characteristic of self (*upayogo lakṣaṇaṃ*). The word *upayoga* is defined as that which is co-existent with the principle of awareness or consiousness (*cetanā*) and is caused by both internal and external conditions. It is the distinction of self and differentiates the latter from the body. The *upayoga* or conciousness is of two kinds. Of these two kinds the first is subdivided into eight forms while the latter is sub-divided into four forms.[74] According to the commentary of Pūjyapāda the sub-divisions are as follows :

The first division of consiousness is into knowledge and perception ((*jñāna* and *darśana*). Knowledge is of following eight kinds : sensory knowledge, scriptural knowledge, clairvoyance, telepathy, omniscience, wrong sensory knowledge, wrong scriptural knowledge and wrong clairvoyance. Perception is of the following four kinds : perception through the eyes, perception by the senses other than the eyes, clairvoyant perception and omniscient perception.[75]

This classification shows that knowledge is an essential attribute of the self. Consciousness manifests itself through knowledge and vision. Knowledge comprehends the reality the nature of which is both universal and particular. Vision or *darśana* comprehends the reality of the self. It should be observed that *jñāna* reveals the external reality whereas *darśana* reveals the internal reality. From the ultimate standpoint both knowledge and vision or *jñāna* and *darśana* are identical with the self. When the self knows external reality we have *jñāna*; when the self has a vision of itself we have *darśana*. In this way *jñāna* and *darśana* both are attributes of the *ātman* just as heat and illumination both are attributes of the fire.[76]

An obvious classification of living beings into two classes distinguishes the liberated beings from those in the course of transmigration; the former are called *mukta* while the latter *saṃsārin*.[77] The beings in the course of transmigration are of two kinds, mobile (*trasa*)

74. *Tattvārthasūtra*, II, 7—9; *Uttarādhyayanasūtra*, XXVIII. 10.
75. *Sarvārthasiddhi*, II. 9; S. A. Jain, *Reality*, pp. 55-56.
76. *Dravyasaṃgraha* with *vṛtti* on verse 44, (pp. 171-72 of Agas edn.).
77. *Tattvārthasūtra*, II. 10;
Sthānāṃgasūtra. II. 1,57.

and immobile (*sthāvara*). The mobile beings are further classified into four types, those with two sense-organs, those with three sense-organs those with four sense-organs and those with five sense-organs. The immobile are endowed only with one sense-organ; they are divided into five groups namely, the earth-bodied, the water-bodied, the fire-bodied, the air-bodied and the plants. The beings of this group have only one sense organ, that of contact. According to the Jaina view even this sense-organ is covered by a thick veil of ignorance.[78]

In the *jīvakāṇḍa* section of the *Gommaṭasāra* we have a list of fourteen *maggaṇās* or 'soul-quests'. The word *maggaṇā*, Sanskrit *mārgaṇā*, means investigation, quest or search. The selves are investigated in their various aspects which are fourteen in number. They are as follows :

1. state of existence (*gati*)
2. sense (*indriya*)
3. body (*kāyā*)
4. vibratory activity (*yoga*)
5. sex-inclination (*veda*)
6. passion (*kaṣāya*)
7. knowledge (*jñāna*),
8. control (*saṃyama*)
9. perceptual vision (*darśana*)
10. colouration (*leśyā*)
11. capacity for liberation (*bhavyatva*),
12. right belief (*saṃyaktva*)
13. rationality (*saṃjñitva*)
14. assimilation (*āhāra*)[79]

In several Jaina texts three forms of the self are distinguished :

1. The external self (*bahirātman*),
2. Internal self (*antarātman*) and
3. Highest self (*paramātman*).[80]

The external self, out of ignorance and attachment, takes the body for the self. It says "I am the body and the physical objects are mine". This identification of the self with the gross physical body and external objects is a positive hindrance to spiritual enlightenment and liberation.

The internal self, that is, mind, is aware of the difference between the self and not-self. It knows that the self is the supreme reality, free from objectivity and untouched by sense-enjoyments. In this form the self as a spiritual entity is free from lust and attachment and is

78. *Pañcāstikāyasāra*, 109-10;
Tattvārthasūtra, II. 12-14;
Sthānāṃgasūtra, V. 1.394.

79. *Gommaṭasāra-jīvakāṇḍa*, verse 142.

80. *Paramātmaprakāśa*, I. 12-14;
Samayasāra, verse 25;
Samādhitantra, 7.11-13.

on the way to liberation.[81]

This internal self becomes the supreme self when it knows its real nature, full of knowledge and devoid of all *karmas*.[82] We read in the *Samayasāra* the following description of the one who has the knowledge of *paramātman* :

> "I am unique inasmuch as I am of the nature of *upayoga*; hence no delusion whatsoever is related to me. He who thinks like this, the knowers of the true self call him free from delusion."[83]

The word *paramātman* denotes the real and ultimate form of the supreme self which is pure, perfect and luminous. Such a self is called *siddha* or perfected. He is the knower of all and conqueror of passions.[84] In the *Tattvārthasāra* he is described as perfect, pure, eternal, free form *karmas* and of the nature of knowledge. This concept of self as *siddha* represents the climax of Jaina ideology. To attain the state of *paramātman* is the highest goal according to Jainism. This same state is known as liberation (*mokṣa*).

Kundakunda has briefly discussed the doctrine of two standpoints : practical standpoint and the pure standpoint. The practical standpoint is called *vyavahāranaya* while the pure standpoint is called *śuddhanaya*. Reality is known through the pure standpoint; the practical standpoint does not reveal the real ; the self which takes refuge in the real standpoint has the right vision. Those who are satisfied with the lower status of existence adopt the practical standpoint; but the seers of the supreme self adopt the pure standpoint which reveals the supreme existence.[85]

The doctrine of two truths that is found in Buddhism[86] appears to have influenced the Jaina theory of two standpoints as explained by Kundakunda. Nāgārjuna flourished earlier than Kundakunda. Kundakunda makes use of the theory of two standpoints with a view to illuminating the Jaina doctrine that the knowledge of the supreme self alone constitutes the pure standpoint. He says :

> "He who perceives the self as not bound, untouched, and not

81. *Samādhitantra*, verses 15,27,30,37.
82. *Paramātmaprakāśa* I. 15; *Mokṣapāhuḍa*, verse 5.
83. *Samayasāra*, verse 36.
84. *Mokṣapāhuḍa*, verse 35.
85. *Samayasāra*, I. 11-12.
86. For the Buddhist theory of *saṃvṛttisatya* and *paramārthasatya* see *Madhyamakaśāstra*, XXIV. 8-10.

other than itself; fixed or steady, undifferentiated and unattached, know him as possessed of pure standpoint".[87]

SELF, CONSCIOUSNESS AND MIND

The Jaina philosophers have described consciousness as the fundamental characteristic of life (*jīva* or *ātman*). The Jaina texts have used two words, *upayoga* and *cetanā*, in the sense of consciousness. The *Tattvārthasūtra* (II.8) describes the self as characterized by *upayoga*. This word means that which is functional, that which can serve a function. This function according to *Gommaṭasāra-Jīvakāṇḍa* (verse 672) is to grasp the knowledge of objects. In other words, the main function of consciousness is knowledge. *Upayoga* is of two kinds : with form and without form. The formless *upayoga* is understood as *darśana* or vision whereas the *upayoga* with form is the cognition of the objects; it is called *jñāna*. Thus *jñāna* and *darśana* are the two aspects of consciousness.

The Jaina view of consiousness suggests some remarkable theories of modern psychology. Consciousness (*cetanā*), according to Jainism stands for (1) the passive experience of agreeable or disagreeable phenomena, (2) the consciousness of purposive activity and (3) the more complicated psychical state, associated with or rather leading to pure knowledge.[88] Sometimes a distinction is made between *cetanā* and *upayoga*. The former is understood as conciousness while the latter serves the function of consciousness.[89]

The Upaniṣads have used the word *vijñāna* or consciousness as an essential characteristic of *brahman* or *ātman*. The *Taittirīya Upaniṣad* refers to the *ātman* as both conscious (*vijñāna*) and unconscious (*avijñāna*).[90] The *Chāndogya Upaniṣad* characterizes *brahman* as consciousness (*vijñāna*) and knowledge (*jñāna*).[91] The *Praśna Upaniṣad* refers to the ultimate Self as the con ioussself (*vijñānātmā*.)[92]

The Buddhist texts dwell at length on the concepts of *vijñāna*, consciousness, *vedanā*, feeling and *saṃskāra*, volitional forces. These words roughly correspond to knowledge, feeling and will.[93] In the

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87. *Samayasāra*, 1.14.
88. See H.S. Bhattacharya, *Reals in Jaina Metaphysics, p.* 293.
89. *Pañcāstikāyasāra*, verse 16.
90. *Taittirīya Upaniṣad*, II. 6.
91. *Chāndogya Upaniṣad*, VII. 8.2.
92. *Praśna Upaniṣad*, IV. 9-10
93. S. Radhakrishnan, *Indian Philosophy*, vol. I, p. 400.

Theravāda texts *vijñāna* or consciousness is one of the constituent factors called *skandhas* of personality (*pudgala*). It appears that the element of consciousness connects one existence with the other. This is how rebirth takes place.

A grand doctrine of consciousness as the only ultimate reality was elaborated by the Vijñānavāda school of Buddhist philosophy. In this system *vijñāna* or consciousness is conceived as luminous, self-conscious and self-cognizable. It is manifold, changing every moment and is pure and bright and manifests itself in all beings.[94]

In most systems of Indian thought the levels of conscious and unconscious mind are recognised. The idea of unconscious is perhaps found in the Upaniṣads also. The *Māṇḍūkya Upaniṣad* refers to the waking and dream states of the conscious principle: it also refers to the dreamless state and the fourth and the highest state of the self which is beyond description.

In early Buddhist texts we find the word *bhavaṃga* which is understood to mean 'subconscious individual life' or 'subconscious life-continuum'. Thus *bhavaṃgacitta* is a functional state of subconsciousness.[95]

T.G. Kalghatgi has pointed out that the Jaina thinkers were aware of unconscious state. He cites an instance from the *mallakadṛṣṭānta* section of *Nandisūtra* where the following illustration is given :

A new earthen pot does not get wet by two or three drops of water but when it is moistened again and again it gets wet because the water is absorbed by the pot. But after repeated pouring down of the drops of water a stage comes when the water becomes visible. According to T.G. Kalghatgi, "This example gives a clear picture of the vast depth of the unconscious which absorbs all our wishes and ideas, although the example was meant to explain the process of *avagraha*".[96]

It will not be out of place to consider here briefly the concept of mind in Jainism. The *Tattvārthasūtra* (II. 21) considers mind (*manas*) as a sense-organ (*indriya*). In some texts two forms of mind are distinguished, *dravya-manas* and *bhāva-manas*, material mind and the mental states. In the *Gommaṭasāra*, we have reference to *dravya-manas* or material mind which is figuratively described as of the form

94. L.M. Joshi, *Studies in the Buddhistic Culture of India*, pp. 254-55.
95. T.W. Rhys Davids and W. Stede, *Pali-English Dictionary*, p. 499.
96. T.G. Kalghatgi, *Some Problems in Jaina Psychology*, pp. 42-43.

of eight-petalled lotus.[97] It is interesting to note that the Jaina philosophers acknowledge the existence of selves without mind besides the existence of selves with mind.[98] Mind is considered as a special sense-organ which is unmanifest; therefore it is called *no-indriya*.

THE NATURE OF THE SUPREME SELF

In a series of verses Kundakunda describes the ultimate nature of the real self. We quote below two such verses :

> "I am unique in so far as I am of the nature of consciousness. Therefore *dharma* and other things are not related to me. Therefore, he who thinks like this is called 'unrelated to *dharma* and other things' by the knowers of true self. I am indeed unique, absolutely pure, always non-corporeal, and full of perceptual vision and knowledge. Therefore not even an atom of alien thing whatsoever belongs to me".[99]

Those who identify the self with the not-self are perverse minded.

The *Samādhitantra* declares that the root cause of the sufferings of *saṃsāra* is the false notion of taking the body as the self; therefore one should abandon this notion and controlling the outward tendencies of the senses enter into the innermost core, i.e. the self.[100]

In some Jaina texts a distinction between the self with limitations or attributes and self without limitations or attributes is tacitly assumed. Thus the self (*jīva, ātman*) is said to be endowed with the following limitations and attributes. It has life principle, consciousness, cognition; it is doer, it is active, it is enjoyer, it is of the same extent as body, it is formless and it is attached to *karma*.[101] These attributes belong to the *jīva* with limitations or *upādhis*. There are also the corresponding attributes belonging to the self without limitations or *upādhis*, which are as follows.

The liberated self is of pure and perfect existence; it has infinite consciousness ; it is endowed with supreme knowledge (*kevala-jñana*) and supreme vision (*kevala-darśana*), it is the Lord by virtue of freedom from *karmas*; it is the real doer in the sense of being independent; it is the enjoyer of the eternal bliss born of the realisation of the true

97. *Gommaṭasāra : Jīvakāṇḍa*, verse 443.
98. *Tattvārthasūtra*, II. 11.
99. *Samayasāra*, I. 37-38.
100. *Samādhitantra*, verse 15. See also verses 16-17, 54-55.
101. *Pañcāstikāyasāra*, verse 27.

self; its size is two-third of the size of the body possessed by him last; it is without any physical form being wholly spiritual and it is absolutely free from the bondage of *karmas*.[102]

The attributes and limitations of the self listed in the *Dravyasaṃgraha* are as follows :

The *jīva* is possessed of cognition, it is formless, it is doer, it is of the same extent as its body, it is an enjoyer, it transmigrates in the *saṃsāra*, it is perfect in its essence and it is of the nature of going upward.[103]

It is clear from the foregoing discussion that the different forms, functions and characteristics of the self are described only from the *vyavahāra* point of view. The real self that is the goal of Jaina culture is quite distinct and unconnected with any of these things. We read in the *Samayasāra* that the Supreme Self is devoid of taste, colour, smell and sound; it cannot be known through inferential knowledge; its distinction is consciousness (*cetanā*). This description is often repeated in the text in several verses. Thus the pure self is described as free from attachment and hatred; illusion does not exist in it; karmic conditions, karmic particles and non-karmic particles have no trace in it. There is no atomic potency nor any aggregate of molecules in the pure self. It is completely free from egoism and transcends the pair of pleasure and pain. The real *jīva* in its essence does not function either through mind or through speech or through the body because the manifestations of *karma* have disappeared from it. The released self is free from emotions and feelings; it has neither to work for purification nor for self-control. Such is the nature of the Supreme Self.[104]

In the *Paramātmaprakāśa* we have a detailed picture of Supreme Self (*paramātman*). Here we are told that this self is not known by reading the Vedas and Śāstras, nor it is perceived by the senses; it can be known only through pure meditation. The Supreme Self is endowed with supreme energy. It is this self characterized by these excellent characteristics which is worshipped by the three worlds; this self is called the highest Divinity who dwells in the supreme abode at

102. *Pañcāstikāyasāra*, ed. and tr. by A.N. Upadhye, p. 20.
103. *Dravyasaṃgraha*, verse 2;
Tattvārthasūtra, X. 4-5;
Jñātādharmakathāṃga, VI. 62.
104. *Samayasāra*, verses 49-54.

the top of the universe.[105] The fundamental position of Jain philosophy is that the self remains the self; it can never become a non-self. Likewise what is non-self or matter remains matter. It can never become the self.[106]

105. *Paramātmaprakāśa*, I. 23-25.
106. *Ibid.*, I. 67.

CHAPTER III

THE DOCTRINE OF KARMA AND TRANSMIGRATION

One of the most fundamental doctrines of Indian religious thought is the doctrine of *karma*. It is found in all the Indian systems of religion and philosophy, and is one of those features of Indian culture which are known to every Indian. It is also one of those most ancient doctrines that are common to Jainism, Buddhism and Hinduism. It is closely related to the notion of transmigration or metempsychosis. In fact the theory of *karma* presents us with the Indian endeavour to explain the problem of suffering and happiness in the world of living beings. It is a moral law of causality which explains the causes and effects of actions. It is connected also with the doctrine of liberation, for liberation consists in the complete freedom from *karma* and its consequences.

The idea of transmigration of soul was known to some ancient Greeks and Egyptians. According to some scholars, the Greek philosophers like Pythagoras and Empedocles may have been influenced by the Indian theory. But the detailed philosophical and moral analysis of the law of *karma* is found especially in Indian systems. In this chapter we will set out the doctrine of *karma* in detail.

MEANING OF KARMA

The word *karma* is derived from the root *kṛ* and means to act, to make, to do, a deed or action. Any action, either physical or mental is called *karma*. The word includes both the cause and the effect. It may be mentioned that the Sanskrit word *karma* includes both sacred as well as secular deeds. Thus the word includes the performance of religious rites, official duties, business, moral actions, and so on. The word is also sometimes understood as fate referring to certain consequences of acts in a previous existence.

The general conception of *karma* is that good deeds bear good fruits, and evil deeds bear evil results. The law of *karma* conditions the course of transmigration and influences the state of life in each existence. Theoretically there is no escape from the results of *karma*. The inexorability of the law extends to all kinds of actions mental as

well moral. It has to be admitted that the law of causality of *karma* cannot be verified on the basis of observed facts. It has to be believed in as a spiritual principle. The necessity of this doctrine assumes special importance in Jainism and Buddhism which do not postulate any creator and ordainer of the world. The principle of *karma* is immanent in the world, and beings are governed by it. The doctrine of *karma* presupposes transmigration or rebirth. The results of a person's deeds may not appear in his present life. In order to reap the results of his deeds he has to be born again. Thus *karma* regulates not only the present but also the future also; the chain of moral causation links the three points of time in a being's existence, viz., past, present and future.

THE DOCTRINE OF KARMA IN BRAHMANISM

In the first chapter we have referred to the views of Dr. G.C. Pande and Dr L.M. Joshi that the concepts of *saṃsāra*, *karma*, *yoga* and *dhyāna* originated among the *munis* and *śramaṇas* who harked back to pre-Vedic times. In the earliest stratum of Vedic literature, we do not find any trace of the doctrine of *karma* and transmigration. Dr P.V. Kane has observed :

> "A clear statement about the doctrine of *karma* and *punarjanma* is absent from the whole of *Ṛgveda*."[1]

The word *karma* occurs, however, in the *Ṛgveda* several times; in some passages it means 'exploits'; in some other passages it means religious works, such as sacrifice. The *Atharvaveda* (XVIII. 3. 71) refers to good works, *sukṛtam*. The *Śatapatha Brāhmaṇa* (XII.9.1.1) seems to refer to the idea of retribution. It also refers to the belief in renewed death (*punarmṛtyu*). In the two of the earliest Upaniṣads, the *Bṛhadāraṇyaka* and the *Chāndogya*, the doctrine of *karma* is taught in clear terms. The belief in transmigration is illustrated in the following words :

> "Just as the caterpillar, having reached the tip of one blade of grass, makes an approach to another blade, draws itself towards it and establishes itself thereon, so this (individual) self, casting down this body in death, dispelling *avidyā* (ignorance) and making approach to another body draws itself to another body and establishes (or identifies itself) therein".[2]

During the course of a discussion Ārtabhāga asks Yājñavalkya as

1. P.V. Kane, *History of Dharmaśāstra*, vol. V, part II, p. 1536.
2. *Bṛhadāraṇyaka Upaniṣad*, IV. 4.3.

to what happens to a man when he dies, the latter states that a man becomes good or bad only through his *karma*.[3] It is only the *karma* that survives after death.[4] It has been further stated in the *Chāndogya Upaniṣad* that the persons having good *karma* will get good birth, healthier and comfortable life and those possessing bad actions must get evil birth, non-healtheir and dis-comfortable life. In a passage the text sums up the belief in different states of transmigration of soul according to its deeds.[5]

According to his deeds the embodied one successively assumes forms in various conditions, coarse and fine, many in number. The embodied one chooses forms according to his own qualities.

The idea of birth in different forms according to deeds and knowledge is taught by Yama to Naciketas in the *Kaṭha Upanisad*.[6] Further, the Upaniṣad states that a person who has no understanding, who has not controlled his mind, who is always impure, does not attain the highest state, i.e. *mokṣa* and undergoea the cycle of birth and death.[7] The *Muktikā Upaniṣad* describes mind as the root of the tree of *saṃsāra*.[8]

The doctrine of *karma* and rebirth is known to the *Bhagavadgītā* and the *Mahābhārata*. The *Gītā* refers to two paths called bright (*śukla*) and dark (*kṛṣṇa*); by following one, the *yogīn* does not return to this world, and by following other he returns to this world. The *Gītā* also stresses that the acts of exertion are not lost. If a man's efforts on the path of *yoga* do not yield quick results in this life he is born among the righteous and in the family of *yogins*. By making fresh efforts and through the force of efforts made in the previous existence he attains perfection at long last.[9] At one place Lord Kṛṣṇa tells Arjuna ;

"Many are my lives that are past and thine also. All of them I know but thou knowest them not".[10]

The doctrine of transmigration is referred to in this text

3. *Ibid.*, IV. 4.5.7.
4. *Ibid.*, III. 3.13.
5. *Chāndogya Upaniṣad*, V. 10. 7-8.
6. *Kaṭha Upaniṣad*, V. 6-7.
7. *Ibid.*, III. 7.
8. *Muktikā Upaniṣad*, II. 37.
9. *Bhagavadgītā*, VI. 37-47.
10. *Ibid.*, IV. 5.

repeatedly.[11] It may be noted in passing that in this text performance of deeds (*karma*) dedicated to God is eulogized.

An action done without any attachment to its consequences is called (*niṣkāmakarma*). The text recommends renunciation of motive or attachment to the result of deeds rather than of deeds themselves. This practice is also called 'disciplined activity' (*karmayoga*). *Karmayoga* is also defined as equanimity of the mind under all circumstances such as suffering and happiness, loss and gain, victory and defeat. This is called the discipline of equanimity (*samatva-yoga*).[12] The *Gītā* also insists on the performance of one's own duty (*svadharma*). This is understood in terms of Brahmanical system of fourfold classification of society (*cāturvarṇya*) which is said to be based on deeds and qualities of each class. Although the *Gītā* teaches in so many verses the doctrine of *karma* and although it recognizes the complex nature of the dynamics of *karma*, it lays great stress on *bhakti* or loving devotion to Lord Kṛṣṇa. The grace (*prasāda*) of God has the power to annul the functioning of the law of *karma*, for it is declared in this text that even the most sinful attain salvation and are saved through God's grace. Towards the end of the *Bhagavadgītā* Kṛṣṇa asks Arjuna to take refuge in Him, leaving all *dharmas*; and promises to liberate him from all his sins. Indeed the idea that God's grace saves the sinners received widespread currency during the medieval period especially among the saint-poets of the *bhakti* movement. In theistic religions one of the attributes of God is forgiveness; God's grace and forgiveness are largely sought by His devotees; so in Hinduism, in Christianity, in Islam and in Sikhism. In Jainism and Buddhism, however, the law of *karma* or rewards and punishments, is allowed full play. The power of good is stronger than the power of evil, and the forces of good deeds can overpower the force of sinful deeds. The doer has, however, to undergo the cosequences of his deed irrespective of divine intervention.

Commenting upon the doctrine of *karma*, one of the most learned modern Hindu scholars, Dr P.V. Kane has made the following observation :

> "There are several features of our present life that can be more satisfactorily explained on the theory of transmigration than on any other. Why do two people who have seen but little of one

11. *Ibid.*, II.12-13 & 22-27; IV. 1-9; VII. 19; VIII.6, 15-16; IX.21
12. *Ibid.*, II.48.

another feel friendship or hatred ? The surmise that in past existences they were friends or had obliged each other or harmed each other offers an explanation. The doctrine of *karma* and transmigration accounts for the apparently unmerited misery and suffering of many people, while some enjoy undeserved happiness or a good life. Our sense of fairness and justice would be shocked by the inequalities in the world, if such] a doctrine were not there. The hypothesis and belief that all human volition and conduct will suitably be rewarded and punished in subsequent existences has an important bearing on present conduct, would act as an urge to continual effort for goodness in this life and is likely to deter men from vice and cruelty. This doctrine of *karma* not only offers an explanation about the varying degrees of happiness and unhappiness among human beings, but also accounts for differences in material well-being and unhealthy bodily conditions".[13]

THE DOCTRINE OF KARMA IN BUDDHISM

The doctrine of *karma* was advocated by a number of *śramaṇa* teachers in the 6th and 5th centuries B.C. The main problem before these *śramaṇa* philosophers was concerning the origin of suffering or *dukkha*. The theory of *karma* was advanced to explain the origin of suffering. The theory was common to the teachings of Mahāvīra and Buddha. The Pali texts often show us the Buddha's teachings of the doctrine of *karma* on various occasions. The beings are described as inheritors of their *karma; karma* makes their destiny, *karma* is their friend and *karma* is there shelter.[14] At one place it is declared that the beings are tied to their *karma*, just as the wheel of a chariot is tied to axil. The differences among men and their experiences are said to be due to their *karma*. The consequences of each *karma* have to be gone through positively. All actions, past and present, have an effective reaction. In some passages of the Pali canon *karma* is not regarded as the only cause of all the sufferings of man. Those who regarded *karma* as the sole cause are criticized.[15]

The Buddhist texts classify *karma* into four classes : dark, white, dark and white, and neither dark nor white. This fourfold classification is found, as mentioned above, in the *Yogasūtra* also. In many

13. P.V. Kane, *History of Dharmaśāstra*, vol. V, part II, pp. 1572-73.
14. *Majjhimanikāya* (PTS edition), vol. III, p. 203.
15. *Aṅguttaranikāya* (PTS edition), vol. V, p. 292;
Saṃyuttanikāya (PTS edition), vol. IV, pp. 132-133.

Buddhist texts *karma* is divided in three classes only : good (*kuśala,*), bad (*akuśala*) and indeterminate (*avyākṛta*). The word *karma* in Buddhist texts means will or voluntary mental activity. A volitional act or willing when associated with physical action and speech becomes *karma*. The heart of *karma* is, therefore, will (*cetanā*)[16]. According to the *Aṭṭhasālinī* which is a commentatory on the *Dhammasaṃgaṇī*, there are three types of *karma* :

1. bodily action (*kāya-kamma*),
2. vocal action (*vacī-kamma*),
3. mental action (*mano-kamma*).[17]

All these actions originate in will. As has already been pointed out by Dr G.C. Pande, the Buddhist view of *karma* as functional has to be distinguished from the Jinist view in which *karma* is regarded as substantial. The Buddhist view of *karma* is impersonal in so far as only the deed is acknowledged without a doer. The orthodox view is that there is no unchanging self which remains identical in all stages. The continuity of *karma* process through a series of inter-dependent factors is explained through the doctrine of *pratītyasamutpāda* or conditioned origination. In addition to the philosophical theory of *karma* as striving through transmigration, Buddhism also knows popular theory of *karma* according to which the principle of reward and punishment operates beyond this life and determines the destiny of a being.[18]

REBIRTH IN BUDDHISM

Karma is a kind of energy which must produce its result, as it is pointed out that man's action in the past determines the nature of his present existence and the actions of the present as well as the result of the past actions will determine his future outlook. So the result of *karma* whether good or bad cannot be escaped either in this life or beyond this life. This is in short the doctrine of rebirth.

According to Buddhism, there are three important factors for the rebirth of a human being, viz the male sperm, the female ovum and the *karma* energy (*kamma vega*). When a being dies and a new being is born, then this *karma* energy is set forth at the time of his death. Father and mother provide only the necessary physical material for

16. *Saṃyuttanikāya* (PTS edition), vol. II, p. 39-40.
17. *Aṭṭhasālinī*, p. 88.
18. See Ch. Humphreys, *Krama and Rebirth*.

the formation of the embryonic body, but the characteristic features, the tendencies and faculties are inherent in the embryo. When a being dies and is reborn, what transmigrates is not a person, but his *karma*.[19]

In Buddhist philosophy there is no permanent entity like self, soul or ego but the doctrine of *karma* plays an important part in the functioning of the individual's qualities, his career, the events of his life and fate not only in this world but beyond also. *Karma* is nothing but a 'series', a combination of sensation, thought, feeling, volition and material elements. As De La Vallée Poussin states :

> "This 'series' never had a beginning. It has to 'eat' the fruits of a certain number of acts under certain conditions, and the experience of these acts constitutes an existence. When this existence comes to an end, there are still some acts to be 'eaten' both new and old. The 'series' therefore passes into another existence, and lives a new section of life, under new conditions. It is the series as a whole with all its moral and material elements, that is incarnated......In fact there is no agent (*kartā*), there is nothing but the act and its fruit; organs, thoughts and external things are all the fruit of acts, in the same way as pleasant and unpleasant sensations."[20]

The law of rebirth in Buddhism will be understood if we will be able to know the concept of subconscious 'life-stream' which is known in the Buddhist texts as *bhavaṃgasota*. The term. *bhavaṃga* does not mean an eternal, immortal and absolute self but it is a continuous everchanging subconscious process. It is the residue of all our former deeds, sensations and experiences, whatever we have seen, heard, felt, thought and perceived internally or externally. So the *karma* of any living being constitutes subconscious life-stream which is a continual process of becoming. As it is said in the *Milindapañha*, "*na ca so, na ca añño*", "neither it is he, nor it is another one (that is reborn)". Heraclitus too had a similar view, "we never enter the same stream. We are identical with it, and we are not". All life whether it may be conscious or subconscious, is in flux, a continual process of becoming, change and transformation. Hence, there is no permanent self, ego or personality, to be found but merely these changing phenomena.

19. *Abhidharmakośa-bhāṣya*, iii. 11-24.
20. De La Vallée Poussin, 'Karma' in *Encyclopaedia of Religion and Ethics*, vol. VIII, p. 674.

The term rebirth or transmigration means, in Buddhism, only the psycho-physical process, which is cut off at death and continues immediately somewhere else like the image in the mirror or the echo of one's voice. It is the arising of rebirth consciousness, just as the image is produced through the contact of face and mirror. It is the passing away of the present consciousness only that conditions a fresh one in another life.

It means that the coming into being of the linking consciousness (*paṭisandhiviññāṇa*) is dependent upon the passing away of another consciousness in a past birth, and that the process of coming into being and passing away is the result of the powerful force known as *kamma* (*kàrma*). Thus, in the real sense, there is no permanent being or self that wanders through the round of rebirths, but merely everchanging twofold process of *karma* activities i.e. *kammanantara* and *vipākānantara*. It is through *karma* that one is afflicted with pain and suffering. As it is stated in the *Visuddhimagga*,

> "A mere phenomenon it is, a thing conditioned that rises in the following existence.
>
> But not from previous life does it transmigrate there, and yet it cannot rise without a previous cause."[21]

PURE AND IMPURE KARMA

The *karmas* are divided, according to their effects, into four classes, viz :

1. Bad acts leading to impurity,
2. Good acts leading to purity,
3. Both partly good and partly bad acts and thus productive of both purity and impurity,
4. Those acts which are neither good nor bad and do not result in purity or impurity but which contribute to the destruction of *karmas*.[22]

Generally there are two kinds of *karma* viz.

1. *Karmas* free from *āsravas* or pure *karmas*.
2. *Karmas* attached to *āsravas* or impure *karmas*.

Here *āsravas* include ignorance, desires and passions, and free from *āsravas* means free from any kind of desire, ignorance or passion which make way to Nirvāṇa. *Karma*, by itself without any desire

21. *Visuddhimagga*, XVII. 161
22. *Aṭṭhasālini*, 3.117.

(*taṇhā*), cannot produce any good or bad result. One attains liberation when the desire or craving (*taṇhā*) has completely ceased. So it is through desire that *karma* produces fruits. When the desire has ceased, then there is nothing like ignorance and passion, and ultimately there is nothing which can go the round of transmigration.

The roots of *karma* can only be nullified when a being is totally opposed to desire (*taṇhā*), hatred (*dveṣa*) and delusion (*moha*). In order to cut the root, a man must have right vision.

MAKKHALI GOSĀLA ON KARMA

Makkhali Gosāla regarded *niyati* as the most powerful factor in human life as he was the propounder of rigorous fatalism. All is done by luck, destiny or fate. It is the only essential characteristic of every being and nothing could happen without it. Human efforts have very little effect or none against the destiny of man. The essence of his doctrine was "human effort is ineffective" (*natthi purisakāra*) and the touch-stone of his philosophy can be summarized in one word, *niyati* "fatality" or "destiny".

According to Makkhali Gosāla, liberation does not require penance, right vision, right action and deep meditation but comes spontaneously to every human being without efforts after passing through 8,400,000 *mahākalpas*. It means there is no need to destroy all *karmas* as they are ineffective according Makkhali Gosāla. He believed that it is their destiny that all men have taken birth in this world and experience happiness and suffering,

Though the doctrine of *niyati* is an antithesis to the Jaina theory of *karma*, yet it holds an original position in the current of Indian sepeculation. According to Mircea Eliade,

> "It is true that Makkhali Gosāla holds an original position in the horizen of Indian thought. His deterministic conception led him to study natural phenomena and the laws of life; he proposed a classification of living beings in accordance with the number of their senses, and outlined a doctrine of the transformations in nature (*pariṇāmavāda*), based on accurate observations of the periodicity of vegetable life."[23]

JAINA THEORY OF KARMA

Almost all systems of Indian thought except the Cārvāka accept

23. Mircea Eliade, *Yoga, Immortality and Freedom*, pp. 190-91.

the theory of *karma*. In Jaina thought the *karma* theory is the pivotal point. The Jainas maintain that *karma* is the cause of bondage and its cessation leads to liberation. The *Tattvārtha-Rājavārttika* mentions that from the phenomenal point of view *karma* is the transformation of the material objects. Caused by the self and also at the same time it is the transformation of the self caused by the material objects. But from the noumenal point of view *karma* is the transformation of the self through the self which is caused by the subsidence-cum-destruction of its energy and knowledge-obscuring nature, and *karma* is the transformation of the material objects through the matertal objects.[24] The commentator of the *Āptaparīkṣā* explains *karma* as that which makes the self dependent on others (*paratantra*), or in other words the performance of the self caused by perverted knowledge, perverted faith, etc. is known as *karma*.[25]

Thus according to Jainism, *karma* does not stand for deed, work and fate as understood by other systems of Indian thought, but it is an aggregate of the finest and minutest particles of matter which are not at all cognizable by our senses. *Karma* attracts the self and envelops it, which in turn produces plearsure and pain. It is a substantive force which binds the self to the consequences of its good and bad actions. It is also the cause of every change in the self like feelings of pleasure and pain, of birth and death and of bondage. The author of the *Rājavārttika* points out that that which is performed out of the result of the vibrations of the self is called *karma*. It makes the self dependent.[26]

Hence *karma* overpowers the essential and innate qualities of the self which are knowledge, faith, energy and bliss, leaving the self in bondage. In short, *karma* is "a complexus of very fine matter, imperceptible to the senses which enters into the soul and causes great changes in it. The *karman*, then, is something material (*karmapaudgalam*) which produces in the soul certain conditions, even as a pill which, when introduced into the body, produces therein manifold medical effects."[27]

The law of *karma* is based upon the moral principle of causality. It is based on the series of acts and effects in which each act

24. *Tattvārtharājavārttika*, 6.1.7, p. 504, lines 26-28.
25. *Āptaparīkṣā-ṭīkā*, 113. 296.
26. *Rājavārttika*, 5.24.9, p. 488, line 20, *ātmapariṇāmena yogabhāva lakṣaṇena kriyata it karma.*
27. H.V. Glasenapp, *The Doctrine of Karman in Jain Philosophy*, p. 3.

is followed by its effect. This effect which is called the result of its antecedent act becomes the cause of its succeeding act in return. Thus an act is an effect from one point of view and the same effect is the cause of another act from another point of view. So every new effect produces another effect for which it serves as a cause. This is called the law of *karma* :

> "The law which regulates the action of *karmas* is based upon the principle of cause and effect, so that the saying 'as one sows so must he reap', presents the whole doctrine in a nutshell. Every action, whether mental or physical, is a sowing of the 'seed', or in the technical language of the Hindu philosophy, an engendering of *karma*. In the act of sowing the seed, or engendering the *karma*, the soul has the choice of acting or refraining from action, but when once the seed is sown or *karma* engendered, its freedom is replaced by an inevitable liability to bear its consequences. The harvest which is sown must be reaped, gathered, and assimilated in its unabated fullness. This is what constitutes the bondage of the soul. *Karma*, therefore, is a kind of force which compels the soul to bear the consequences of its right or wrong actions, and this force originates in the very action itself which is performed by the soul and at the very moment of its performance."[28]

HOW THE KARMIC PARTICLES ATTRACT THE SELF

There is an objection, how the immaterial nature of self can attract material particles of *karma* ? The answer to the above objection is that just as the power of consciousness although immaterial is obscured by taking intoxicating drugs and drinking alcohol, so the immaterial self can be attracted or obscured by material *karma*. Moreover wordly selves are always associated with material *karmas*, since they are not perfectly immaterial.

What is the basis of the belief in the material nature of *karma* ? Karma produces pleasure, pain and sorrow etc, and that is why it is material in nature. It is possessed of material form and the effect of *karma* is material in nature, i.e. body, etc. Moreover *karma* is only an instrumental cause while the principal cause of all our actions is the self. *Karma* cannot produce any effect if it is not associated with self. Truly speaking, *karma* is nothing if it is not associated with self. Hence

28. C.R. Jain, *The Key of Knowledge*, pp. 876-77.

karma is material in nature.

A question may be asked how the most minute infinite number of indivisible atoms (*paramāṇu*) unite with self? *Karma* is that finest matter which an individual being attracts to itself by reason of certain implellent forces which are in the individual. It not only atracts but assimilates and changes the core of individuality. The self has the magnetic power to attract the *karmic* particles. Just as a magnet attracts the pieces of iron fillings, and the earth, due to its gravitational force, attracts the upward moving things, and a piece of cloth, when put into water, sucks the water, so an individual being (self) attracts the *karmic* particles. Therefore there is a kind of magnetism in the self which attracts and assimilates the *karmic* particles. The self produces various kinds of effects when the particles of *karma* have once entered into it.

Jaina thinkers hold that the association of *karma* with the self is from time immemorial. They hold that both *avidyā* and *karma* are beginningless. Though the self is pure, completely free and potentially divine, yet it becomes subject to limitation by the power of *karma*. So long as the self is not liberated, it is gathering new *karma* at every moment. It is said in the *Karmagrantha* :

> "As heat can unite with iron and water with milk, so *karma* unites with the self.[29]

In the *Tattvārthasāra* it is also stated that the mundane self is obscured by *karmic* matter from the beginningless time, and on account of its bondage with the *karmas*, the self is united like the gold and silver when melted together, to become one mixture.[30] According to Glasenapp, "through the vibration of the particles. . . . the *pudgalas* are attracted and are drawn to unite themselves to it, they become *karman* and enter into union with a *Jiva* more intimate than that between milk and water, than between fire and iron ball".[31]

But it is more appropriate when we say *karmic* matter veils the omniscience of the self as a dense veil of clouds obstructs the light of the sun. The self has indivisible *pradeśas* known as *ātmapradeśas*, so the *karma* does not mix with the self as milk mixes with water or fire with an iron-ball due to their divisible parts. The *karma* covers the essential qualities of the self as the cloud covers the light of the sun.

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29. *Karmagrantha*, vol. I, p. 2.
30. Amṛtacandra's *Tattvārthasāra*, 16-18.
31. H.V. Glasenapp, *The Doctrine of Karman in Jain Philosophy*, p. 3.

CLASSIFICATION OF KARMAS

Broadly speaking, there are two types of *karma*, physical *karma* (*dravya-karma*) and psychical karma (*bhāva-karma*). Jaina thinkers differentiate between the two. Physical *karma* is nothing but the particles of *karmic* matter. It is material in nature and enters into the self. The psychical *karma* is mostly the thought activity of mind. The psychical effects and states produced by the association of physical *karma* are known as psychical. The physical and psychical *karmas* are mutually related to each other as cause and effect.[32]

According to the nature of fruition (*prakṛti*), duration of fruitition (*sthiti*), intensity of fruition (*anubhāga* or *rasa*) and number of space-points (*pradeśas*), the *karmas* are classified into eight major types and one hundred and forty-eight sub-types.[33]

A. NATURE OF KARMA (PRAKṚTI)

The eight chief types of *karma* are :

I. Knowledge-obscuring *karma (jñānāvaraṇīya-karma)*
II. Perception-obscuring *karma (darśanāvaraṇīya-karma)*
III. Feeling producing *karma (vedanīya-karma)*
IV. Deluding *karma (mohanīya-karma)*
V. Age determining *karma (āyuṣ-karma)*
VI. Physique making *karma (nāma-karma)*
VII. Status determining *karma (gotra-karma)*
VIII. Power obscuring *karma (antarāya-karma)*[34]

Of the above mentioned eight chief types of *karma* the four viz, *jñānāvaraṇīya*, *darśanāvaraṇīya*, *mohanīya* and *antarāya*, are the obstructive *karmas* (*ghāti-karma*) as they create hindrance to the power of knowledge and intuition, take the self into wrong directions and obstruct its inherent energy. Some of them are completely obscuring (*sarvaghātin*) and others are partially obscuring (*deśaghātin*). The other four namely, *vedanīya-karma*, *nāma-karma*, *gotra-karma* and *āyuṣ-karma* are called *aghāti-karma*, as they do not obscure the essential nature of the self. The results or effects of *ghāti-karma* can only be destroyed with hard labour, whereas the results or effects of *aghāti-karma* can be destroyed easily. After the four *ghāti-karmas* are destroyed, one can attain the stage of *kevalin*, but cannot attain the

32. *Aṣṭasāhasrī*, p. 51 (Com. on *Āptamīmāṃsā*).
33. *Karmagrantha*, 1.2.
34. *Ibid.*, 1.3; *Tattvārthasūtra*, VIII. 4.

stage of final disembodied liberation unless the four *aghāti-karma* are destroyed. It means that when all the *karmas* are destroyed the self is freed and becomes a *siddha*.[35]

The self does not lose all its essential characteristics even if it is infected by *sarvaghāti-karma*. The analogy of the sun and cloud is useful here. As there is always some light, though the sun is covered with the dense veil of clouds so the self retains some fragment of pure or right knowledge, though it is covered with the dirt of *karma*.[36]

Each of the eight main types of *karma* (*mūla-prakṛtis*) can be divided further into a number of sub-types (*uttaraprakṛtis*). There can be further sub-divisions on the basis of sub-types, so there would be exceedingly large number of *karmas*. But for the present we have to consider eight main types which are as follows :—

I. *Jñānāvaraṇīya-karma* : it is divided into five sub-types, viz.
   1. *matijñānāvaraṇīya* which veils the knowledge attained through senses plus something else.
   2. *śrutajñānāvaraṇīya* which obstructs the knowledge acquired through reading scriptures, studying, symbols and signs.
   3. *avadhijñānāvaraṇīya* which hinders transcendental knowledge of material things.
   4. *manaḥparyāyajñānāvaraṇīya* which conceals the mind knowing knowledge of others.
   5. *kevalajñānāvaraṇīya* which obscures the omniscience which has no limitation of space, time or subject.

II. *Darśanāvaraṇīya-karma* : it is divided into nine types corresponding to the four types of perception and five kinds of sleep, viz.
   1. *cakṣudarśanāvaraṇīya* which covers the eye perception.
   2. *acakṣudarśanāvaraṇīya* which veils non-eye intuition.
   3. *avadhidarśanāvaraṇīya* which produces the hindrance of transcendental undifferentiated cognition of material things.
   4. *kevaladarśanāvaraṇīya* which covers the pure and perfect intuition.
   5. *nidrā* produces light and easy sleep.
   6. *nidrā-nidrā* creates deep slumber with difficult rising.
   7. *pracalā* causes a sound sleep while sitting or standing.
   8. *pracalā-pracalā* gives intensive sleep while walking.
   9. *styānarddhi* induces deep sleep while walking and doing some superhuman deeds.

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35. *Sarvārthasiddhi*, X. 2.

36. *Nandīsūtra*, 42.

III. *Vedanīyakarma* : it is of two kinds creating pleasant and sorrowfu' feelings, viz.

1. *sātāvedanīya* which produces healthy, glorious and pleasant feelings,
2. *asātāvedanīya* which creates unhealthy sensations like pain and sufferings (*dukkha*).

IV. *Mohanīya karma* : it overpowers right faith and conduct. It has two main divisions : a. *darśana mohanīya* (faith obscuring) and b. *cāritra mohanīya* (conduct deluding).

a. *Darśanamohanīya* is further sub-divided into :

1. *mithyātva-mohanīya* (wrong belief)
2. *samyaktva-mohanīya* (right belief)
3. *miśra-mohanīya* (mixed belief)

b. *Cāritramohanīya* is further divided into sixteen passions (*kaṣāya*), six quasi-passions (*no-kaṣāya*) and three sexes (*veda*), totalling the number to twenty-five which are :

1. Intense anger
2. Less intense anger
3. Mild anger
4. Still milder anger
5. Intense pride
6. Less intense pride
7. Mild pride
8. Still milder pride
9. Intense deceit
10. Less intense deceit
11. Mild deceit
12. Still milder deceit
13. Intense greed
14. Less intense greed
15. Mild greed
16. Still milder greed
17. Laughing and joking
18. Prejudicial liking
19. Prejudicial disliking
20. Sorrow (*śoka*)
21. Fear (*bhaya*)
22. Disgust (*jugupsā*)
23. The male sex desire (*puruṣu-veda*)

24. The female sex desire (*stri-veda*)
25. The neuter sex desire (*napuṃsaka-veda*)[37]

V. *Āyuṣkarma* : Jainism recognizes four kinds of existence according to the age determining *karmas*. They are as follows :
   1. the celestial age
   2. the age of human beings
   3. the age of plants and animals
   4. the age of hellish beings[38]

VI. *Nāma-karma* : it is divided into four groups comprising ninety-three sub-types. It is responsible for the diversity of worldly beings and the theory of rebirth. The number of division into four groups is as follows :—
   1. Collective types
   2. Individual types
   3. Self-movable bodies
   4. Immovable bodies[39]

Sixty-five Collective Types

According to Jainism, all the wordly beings can be divided into four states of existence, they are :

1. The existence of gods (*devagati*)
2. The existence of human beings (*manuṣyagati*)
3. The destiny of animals and plants (*tiryaggati*)
4. The state of infernal beings (*narakagati*)

Five Classes of Beings

1. The beings with one sense like earth, water etc.
2. The beings with two senses like shell etc.
3. The beings with three senses like ants etc.
4. The beings with four senses like mosquitos, flies etc.
5. The beings with five senses like plants, animals and human beings

Five Types of Bodies

1. Physical body attributed to human and animal beings.
2. Transformed body possessed by superhuman power, gods, infernal beings etc.
3. Translocation body. It is created only by the highly spiritual ascetic in order to get information from the omniscient being,

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37. *Karmagrantha*, I. 14-22.
38. *Ibid.*, I. 23.
39. *Ibid.*, I.23, 51; *Jainendra Siddhānta Koša*, vol. II, p. 582.

while his physical body remains there.

4. Fiery body. It is also used by the ascetics in order to burn some one and this body digests food in the stomach.
5. Karma body. This body always possesses karmic matter, is mixed with the self, and is always changeable.

The human beings always possess three types of body, namely physical, fiery and *kārmaṇa* body.

Three parts of bodies

Three parts concerning physical, transformable and translocation bodies are mentioned; fiery and karmic bodies have no sub-parts.

Five types of bindings

The five types of bindings are categorized according to the five types of bodies.

Five types of unification

These are also divided according to the five types of bodies as mentioned above.

Six types of stature determining bodies

They are perfectly symmetrical, round, of animal frame, with hunch back, dwarf and *huṇḍaka* (entire body unsymmetrical).

Six types of firmness of joints

They are like adamant, like stone, unbreakable, semi-unbreakable, riveted, and crystal like.

Five colours

Black, green, yellow, red and white.

Two odours

Pleasant and unpleasant.

Five tastes

Pungent, bitter, saline, sour and sweet,

Eight touches

Light, heavy, soft, hard, rough, smooth, cold and hot.

Four migratory forms

The hour of death, when the self goes to another state of existence, is called the state of *ānupūrvi*. According to the four states of existence, there are four *ānupūrvis* or forms, namely celestial, human, animal and infernal beings.

Two movements

To move in a pleasant manner as oxen, elephant, etc. and to move in an ugly manner as camels and asses etc.

Individual types

They are of eight kinds, namely superiority over others, capability of breathing, hot body, cold body, a body which is neither heavy nor light, the body of a Tīrthaṅkara, the normal formation of the body, and the abnormal formation of the body.

Ten Self-movable bodies

A body having more than one sense, gross body, completely developed body, individual body, firm parts of the body, beautiful parts of the body, worthy of praise without any obligation, lovely voice, sweet and suggestive speech, a body with honour and glory.

Ten Immovable bodies

These sub-types are opposite to the self-movable bodies, and include immovable bodies having only one sense, subtle body imperceptible to the sense, undeveloped body, a body common with others of their species, flexible body, ugly parts of the body, unsympathetic, ill-sounding voice, unsuggestive speech, creating dishonour and shame.

VII. *Gotra-karma* : it is of two types :

1. the *karma* that bestows the individual with superior family surroundings;
2. the *karma* that determines the individual of low family surroundings.[40]

VIII. *Antarāya-karma* : the power of the self is obscured in the following five manners by this *karma* :

1. It hinders the power of giving charity, alms etc.
2. It is an obstacle to gain or profit.
3. It obstructs the enjoyment of things which can be taken once like eating and drinking food and water etc.
4. It prevents the enjoyment which can be effected more than once like pictures, clothing etc.
5. It is a hindrance to will power.[41]

The above classifications of the main eight types of *karma* are further sub-divided into one hundred and forty-eight sub-types.[42]

B. DURATION OF KARMA

The duration of each type of *karma* differs according to its nature and fruition. The Jaina texts distinguish three lengths of the period of duration : of minimum duration, of intermediate duration and of the

40. *Karmagrantha*, I. 52.
41. *Ibid*,,
42. See H. V. Glasenapp, *The Doctrine of Karman in Jain Philosophy*, pp. 5-19.

maximum duration. The duration of intermediate category of each action varies according to its intensity and gravity. The minimum and maximum duration of the eight main types of deeds may be formulated in the following table.

Type of karma	*Minimum duration*	*Maximum duration*
1. *jñānāvaraṇīya*	one *antarmuhūrta*	thirty *koṭi-koṭi sāgaropamas.*
2. *darśanāvaraṇīya*	—do—	—do—
3. *vedanīya*	twelve *muhūrta*	—do—
4. *mohanīya*	one *antarmuhūrta*	seventy *koṭi-koṭi sāgaropamas.*
5. *āyuṣ*	—do—	thirty-three *sāgaropamas*
6. *nāma*	eight *muhūrtas*	twenty *koṭi-koṭi sāgaropamas*
7. *gotra*	—do—	—do—
8. *antarāya*	one *antarmuhūrta*	thirty *koṭi-koṭi sāgaropamas*

The word *antarmuhūrta* denotes a period of time from one to in between forty-eight minutes. A *muhūrta* means a period of forty-eight minutes; *koṭi-koṭi* means one crore multiplied by one crore. The word *sāgaropama* stands for an immeasurable period of time.[43]

C. INTENSITY OF KARMA

Duration and intensity of *karma* are determined by passions attracted by the self. The stronger the passions the greater the intensity and duration of sinful deeds; similarly the intensity of fruition and duration of good *karmas* correspond, to the strength of passions in the reverse order. In other words the duration of the actions of an evil being is longer; the strong effect of the evil tendencies weakens the effect of the good ones. On the other hand, greater purity of character and conduct in a being lessens the duration and intensity of evil *karmas* and promotes the wholesome tendencies.[44]

According to the *Gommaṭasāra* intensity of fruition of auspicious types of *sātāvedanīyakarma* etc. is the highest due to pure feelings whereas the intensity of the fruition of inauspicious types of *asātāvedanīyakarma* etc. is the highest due to impure feelings.[45]

43. *Karmagrantha*, II. 43 b.
44. See the *Karmaprakṛti*.
45. *Gommaṭasāra, karmakāṇḍa*, 163.

D. THE QUANTITY OF KARMIC PARTICLES

This universe is filled with *karmic* particles and every self attracts those particles which are within its range, like the fire that catches only those inflammable particles which are within its reach. The quantity of the *karmic* particles varies according to the passionate activity of the self. If the vibrations are strong more molecules of *karmic* matter are attached to the self, while low vibrations attract less *karmic* matter. Thus every part of the self attracts *karmic* particles through the vibrations of *yoga* and *kaṣāya*. This process leads to the generation of eight types of *karma*. The *āyuṣkarma* gets the smallest quantity of *karmic* particles while *nāma*-and *gotra-karmas* will have more quantity than *āyuṣkarma*. The *jñānāvaraṇīya, darśanāvaraṇīya* and *antarāya-karmas* catch more *karmic* particles than *nāma*-and *gotra-karmas*. The *mohanīya-karmas* receive more than the above three mentioned *karmas*. The greatest number of molecules will go to *vedanīya karma*.[46]

FOUR STATES OF KARMA

There are four states of *karma* which are as follows :

1. Bondage (*bandha*)
2. Rise (*udaya*)
3. Process of premature realisation (*udīraṇā*)
4. Existence (*sattā*)[47]

On account of perversity (*mithyātva*), the *karmic* particles like *jñānāvaraṇīya* etc. mix up with the self like the mixing of milk and water. This is called bondage (*bandha*).

When the result of a particular past deed, good or bad, comes into existence, it is known as rise (*udaya*).

The special kind of effort and condition responsible for premature realisation is called *udīraṇā*. It is that process through which *karma* makes its past effect manifest.

The karmic particles attached to the self without producing the result, constitute existence or *sattā*.

THE TECHNOLOGY OF KARMA

There exists an intimate relationship between the self and the

46. See *Karmaprakṛti*.
47. *Karmagrantha*, vol. II *gāthā* 1.

karma. This relationship has to be destroyed before liberation is achieved. The different states of the self are related to the functions of its vibration and passions. The influx of bondage creating activities is due to the energy of the self. The activity (*yoga*) of the self is an expression of the energy of the self. The word (*yoga*) is used here in a technical sense. According to *Pañcasaṃgraha*, *yoga* is energy influenced by passions (*salesyaṃ-vīryam*). The freedom of the self from *yoga* or activity results in complete cessation of all association between it and the *karma*.

The different processes through which *karmic* matter passes are conditioned by numerous kinds of activities (*yoga*). These numerous activities are caused by numerous processes of energy; these processes of energy are technically called *karaṇas* or 'techniques of energy'. In some texts these *karaṇas* are classified into the following eight types ;

1. *bandhana*, the condition of energy which causes bondage;
2. *saṃkramaṇa*, the condition of energy which causes transformation;
3. *udvartanā*, the condition of energy which leads to increased realization;
4. *apavartanā*, the condition which leads to decreased realization;
5. *udīraṇā*, the condition responsible for premature realization;
6. *upaśamanā*, the condition which causes quiescence;
7. *nidhatti*, the condition which makes the *karmas* incapable of all processes or techiques except the third and the fourth;
8. *nikācanā*, the condition which makes *karmas* incapable of all *karaṇas*.

These processes of energy produce corresponding *karmic* processes which are known by the same terms. Every change in the self leads to a corresponding change in the *karma;* likewise every change in the *karma* leads to a corresponding change in the self. These processes and techniques of *karma* together with the states of *karma* discussed earlier are important aspects of Jaina doctrine of *karma*.[48]

CAUSES OF KARMA

Although *karma* means simply action, here we are concerned

48. For a detailed treatment of the technology of *karma* see *Karmaprakṛti* with commentaries, Bhavanagar (Seth Devchand Lal Bhai Jain Pustakoddhar Fund Series, No. 17); Nathmal Tatia, *Studies in Jaina Philosophy*, pp. 252-263; *Jainendra Siddhānta Kośa*, vol. II, pp. 24ff.

with *karma* as a relgious-moral concept. From this standpoint *karma* is either good *(puṇya)* or bad *(pāpa)*. All those actions which promote spiritual welfare and advance man's approach towards liberation are good actions. Contrariwise all those actions which defile the self, increase the burden of *saṃsāra* and prolong transmigration are bad. Although in liberation all *karmas* good as well as bad are destroyed, eradication of bad tendency which leads to sinful deeds and cultivation of good tendencies and purification of the heart are essential prerequisites for the progress on the path of liberation.

There are two types of *karmas*, viz. good *(śubha)* and bad *(aśubha)*. The *karma* leading to wrong conduct is bad and that leading to right conduct is good. The bad *karma* brings suffering in the world while the good *karma* results in happiness. In other words good actions produce *puṇya* and the bad ones create *pāpa*. Where there is action either good or bad, the presence of *karmas* is there. Those who are the seekers of liberation are totally detached from both types of *karmas*. The good *karmas* lead to heaven which is also a part of the world, and the bad *karmas* lead to hell that is also a part of the world.

The author of *Samayasāra* also states that both kinds of *karmas* are to be avoided as they lead to chain of *saṃsāra*. Good *karma* is compared with gold-fetters and the bad *karma* with iron-fetters. For binding a man both the fetters are equally powerful. So the *karmas* whether good or bad equally bind the self.[49] The distinction between the good and bad *karmas* is meaningless from the liberation point-of view. The author of the *Paramātma-prakāśa* also holds the view that liberation consists in getting release from both types of *karmas*, i.e. good *(śubha)* as well as bad *(aśubha)*[50]

The root cause of binding *karma* is desire. Desire is the source of human happiness as well as misery. It can be said that the bondage of *karma* is really the bondage of desire. The desire for possession, acquisition and enjoyment knows no end. It can be ended only by achieving its opposite, a state of complete desirelessness in which there is no trace of attachment to anything whatsoever *(vītarāga)*. The moment the self thinks of enjoyment, its action-body *(kārmaṇaśarīra)* attracts minute and subtle particles according to the nature of enjoyment. No outside agencies are involved in this process, the self by its own force receives and retains those *karmic* particles. This

49. *Samayasāra*, 146, pp. 109-109-10.
50. *Paramātma-prakāśa*, II. 63, ed. by A.N. Upadhye, p. 36.

process results in transmigration. S. N. Das Gupta is right when he says : "*Karma* only comes as a connecting link between desire and rebirth."[51] The assimilation of *karmic* matter by the self is due to its activities. The processes are described in the *P.ñ:āstikāya* in the following words :

> "Penetration by matter is due to activity *(yoga)* and activity arises from mind, body and speech; bondage of the soul is due to thought activity, and that thought is accompanied by desire, passion, inflammation, and infatuation (or intoxication)".[52]

The rise of *karma*, its causes and consequences are discussed in detail in many Jaina texts. According to the *Tattvārthasūtra* the self, because of its association with passions attracts *karmic* particles which are fit to turn into *karmas*. This is bondage.[53] A commentator of the *Tattvārthasūtra* has illustrated the association of the self with *karmic* matter in the following manner :

> "Even as a lamp by its temperature draws up the oil with its wick and, after drawing up, converts the oil into its body (viz. glow) exactly so does a soul-lamp, with the attributes of attachment and the material aggregates by the wick of its activities and, after attracting, transforms them into *karman*."[54]

In the *Dravyasaṃgraha* five basic causes of assimilation of the *karmic* matter by the self are enumerated in the following order :

I. *mithyātva*, false belief;
II. *avirati*, laxity in thought, word and deed;
III. *pramāda*, spititual inertia or carelessness;
VI. *yoga*, vibrations in activities;
V. *kaṣāya*, passions and defilements.[55]

I. *Mithyātva*. Each of these factors has several varieties. Thus *mithyātva* or false belief has five varieties, namely 1. one sided false belief (*abhigraha-mithyātva*), 2. belief in the opposite of what is right (*anabhigraha-mithyātva*), 3. sticking to belief even when one knows it to be false (*abhiniveśa-mithyātva*), 4. doubt or unsettled belief (*saṃśaya-mithyātva*), and 5. indifference to right belief (*anābhoga mithyātva*).

II. *Avirati* or laxity in thought, word and deed is said to consist

51. S.N. Das Gupta, *A History of Indian Philosophy*, vol. I, p. 56.
52. *Pañcāstikāya*, 148; J.L. Jaini, *Outlines of Jainism*, p. 93
53. *Tattvārthasūtra*, VIII, 2.
54. Cf. Tatia, *op. cit.*, p. 232.
55. *Dravyasaṃgraha*, 29-31.

in 1. killing or injury to living beings (*hiṃsā*), 2. falsehood (*asteya*), 3. stealing (*caurya*), 4. sensuality or unchastity (*abrahmacarya*), 5. attachment to worldly concerns (*parigraha*).

III. *Pramāda* or carelessness has fifteen sub-types. Four *vikathas* viz. a. talking about women, b. idle talk about food, c. talking about politics, and d. useless talk about kings. At the root of *pramāda* are the four passions which are anger (*krodha*), pride (*māna*), illusion or deception (*māyā*) and greed (*lobha*). These are the resultants of the five senses—the sense of taste, touch, smell, sight, hearing; sleep and attachment.

VI. *Yoga* consists of the vibrations in activities of mind (*manas*), speech (*vacana*) and body (*kāya*).

V. *Kaṣāyas* or passions are four in number : anger, pride, deceit and greed. They are of different quality from the four appearing under *pramāda*. Each of these has four different varieties, according to various degrees, i.e. intense, great, moderate and mild. Thus we get sixteen types of passions. In some texts we get nine *no-kaṣāyas* along with sixteen varieties of passions. They are laughter, pleasure, pain, grief, fear, hatred, desire of the feminine, desire of the masculine, and desire of the eunuch.

One of the important concepts of Jaina doctrine of *karma* is that of *leśyā*. It is difficult to translate this word into English, though it is generally translated as 'tint' and 'colouration' The mental, vocal, or bodily tendency of a being saturated by passions is called *leśyā*. In the scriptures six types of *leśyās* are discussed in such a fashion as to give the impression of their being six colours. Three of these are holy (*śubha*) and three are unholy (*aśubha*). The black, blue and grey are the unholy *leśyās*, whereas the red, yellow and white are the holy *leśyās*. The unholy *leśyās* produce miserable course of life of a *jīva* and the holy *leśyās* bring happy course of life of a *jīva*.[56]

According to H. Jacobi, the word *leśyā* is derived from *kleśa* which affects the self like the alteration on a crystal by putting coloured things on it.[57] Those activities by which the self is associated with *karma* are called *leśyā*. The relation between *karma* and self is called *leśya*.[58]

It is said that the self is tainted or identified with merit (*puṇya*)

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56. *Uttarādhyayanasūtra*, XXXIV, 56-57.
57. *Ibid.*, XXXIV; SBE, vol. XLV, part II, p. 196fn.
58. See *Jainendra Siddhāntakośa*, vol. III. p. 436.

and demerit (*pāpa*) and this taint is known as *leśyā*.[59] It arises from *yoga* i.e. the activities of mind, body and speech, and with the application of four passions (*kaṣāyas*) i.e. anger, pride, deceit and greed.[60]

There are two types of *leśyā*, *dravya-leśyā* and *bhāva leśyā*.[61] That which is produced by the body (*nāma-karma*) is called *dravya-leśyā*.[62] The colour of the body through which it is produced by *nāmakarma* is known as *dravya-leśyā*.[63] The six *leśyās* having different colours are stated as *dravya-leśyā*. The activity of mind, body and speech mixed with passion is called *bhāva-leśyā*.[64] The feeling of the self on account of the rise, suppression, mixed suppression and annihilation of *mohanīya-karma* is called *bhāva-leśyā*.[65]

The nature of *leśyā* is explained in a parable famous in Jainism. Six men went to a forest. They saw a mango tree full of fruits. Every one wanted to eat the mangoes. The first man proposed to cut down the tree at the roots; the second recommended cutting the trunk, the third advised to cut off only big branches, the fourth wished to cut off small branches of the mango-laden tree, the fifth wanted to pluck mangoes from the tree and the sixth wanted not to give any injury to the tree but desired eating the mangoes fallen on the ground. Here the first man has a black, the second a blue, the third a grey, the fourth a red, the fifth a yellow and the sixth a white *leśyā*

In Buddhism too the doctrine of *karma* is associated with the types of colour. There are four colours 1. black, 2. white, 3. black and white, 4. not-black and not-white.[66] J.L. Jaini rightly states :

> "The six *leśyās* are the colours of the aura of the human body in occult Jainism. The theosophical view of the colours of the aura may be compared : the aura of the saint is ethereal-bluish, like the shimmering blue of pure white ice; that of the angry man is red, that of the wicked and sinful man black and so on".[67]

The doctrine of *karma* is logically related with the concept of

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59. *Gommaṭasāra, Jīvakāṇḍa*, 488.
60. *Ibid.*, 489.
61. *Sarvārthasiddhi*, II. 6.
62. *Rājavārttika*, 9, 7, 11, 604. 13.
63. *Gommaṭasāra, Jīvakāṇḍa*, 536.
64. *Ibid.*, 490, 895; *Karmagrantha*, IV. 13, *Uttarādhyayanasūtra*, XXXIV, 21-32.
65. See *Jainendra Siddhāntakośa*, vol. III, p. 436.
66. *Dighanikāya*, III. 20.
67. J.L. Jaini, *Outlines of Jainism*, p. 47.

leśyās and they have a moral bearing. Dr. Radhakrishnan observes :

"Connected with the *karma* theory is the doctrine of *leśyās* of which they are six. The totality of *karmas* taken up by a soul induces in it a transcendental colour or complexion which cannot be perceived by the naked eye. These have a moral bearing. The state of a soul is produced by its inborn nature and the *karma* with which it is associated. Each kind of *karma* has its predestined limits within which it must be purged off."[68]

The psychical condition of the self undergoes different processes due to its vibrations and attachment with *leśyā* and *karmic* particles. They are of five types.

1. Subsidence (*aupaśamika*) : the *karmic* matter does not produce its result but still it is there, just like fire covered by ashes.
2. Annihilation (*kṣāyika*) : when the effects of all *karmas* are destroyed as the complete removal of the mud from dirty water.
3. Mixed subsidence and annihilation (*kṣāyopaśamika*) : in this state many *karmas* are destroyed, many are neutralized and others still there.
4. Rise (*audayika*) : in the common course of things, *karmic* particles attached to the self produce their proper effects.
5. Developmental (*pāriṇāmika*) : it is the essential nature of self with the destruction of all *karmas*.[69]

JAINA THEORY OF TRANSMIGRATION (SAṂSĀRA)

As has been discussed above, the theory of *karma* is inseparably connected with that of transmigration. The *ātman* in bondage is born again and again. Its course in *saṃsāra* is determined by the *karmic* particles attracted by it in every state of its existence. The theory of rebirth or transmigration of the self explains its continuous indentity through a series of existences in three points of time, past, present and furture.

MEANING OF SAṂSĀRA

In the *Sarvārthasiddhi*, *saṃsāra* (world) has been explained thus :

68. S. Radhakrishnan, *Indian Philosophy*, vol. I, p. 320fn.
69. *Sarvārthasiddhi*, II.

saṃsaraṇaṃ saṃsāraḥ parivartanaṃ ityarthaḥ.[70]

The word *saṃsaraṇaṃ* means transmigration, cycle of wandering, metempsychosis. The word *parivartana* means change. The beings go round and round in *saṃsāra* due to their attachment with the *karmic* particles. They are called transmigrating beings, beings going from birth to birth.

The text further states that the attainment of different states of existence of the self as a result of fruition of deeds is called *saṃsāra.*[71]

The word *saṃsaraṇa* is derived from the root *sam-sri* which means 'to follow together with'; 'going about', 'walking or wandering, through'; 'passing through a succession of states'; 'birth and rebirth of living beings'. Thus the word *saṃsāra* means going or wandering undergoing transmigration; course, passage, passing through a sucession of states, circuit of mundane existence, transmigration, metempsychosis, the world, wordly illusion.[72]

The *Kārttikeyānuprekṣā* states that the being or the self (*jiva*) leaves one body and assumes another body, and afterwards leaves that body also. In this way the self takes and leaves body repeatedly. Thus the travelling of the self tied to false notions and impurities across numerous bodies is called *saṃsāra.*[73]

The existence in *saṃsāra* is the extence in bondage, the very opposite of liberation. The concept of *saṃsāra*, therefore, forms an essential strand in the theory of rebirth and *karma.*

The *jīva* in *saṃsāra* is engulfed by desire and aversion; it is because of these desires and aversion that *karma* clings to *jīva* and leads him through different states of existence (*gatis*). Entering into any state of existence, *jīva* assumes a physical body and gets the senses. Through the senses arise desire and aversion, and on account of desire the cycle of existence continues.[74] Thus desire produces *karma* and *karma* leads to four states of existence.

According to the *Dhavalā*, *saṃsāra* is the bundle of such deeds as overwhelm the real nature of the self; the beings travel in the four states of existence because of diverse kinds of of evil deeds.[75]

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70. *Sarvārthasiddhi*, II.10.275
71. *Ibid.*, IX.7.801;
    Rājavārttika, II.10.1.124.15.
72. Monier Monier-Williams, *A Sanskrit-English Dictionary*, p. 119
73. *Kārttikeyānuprekṣā*, 32-32.
74. *Pañcāstikāya-samayasāra*, 135-37.
75. *Dhavalā*, 13.5.4: 17.44.10

Jīva is in the cycle of existence so long as he associates himself with the activities of mind, body and speech. Freedom from these activities leads to *mokṣa*.[76]

Saṃsāra is thus a designation of the process of birth and death. *Saṃsāra* is also sometimes described as five-fold change because of the change of matter *(dravya)*, sphere *(kṣetra)*, time *(kāla)*, thought *(bhāva)* and destiny *(bhava)*. The soul has been in *saṃsāra* from the beginningless time; in the course of its journeying through *saṃsāra* it has accepted and given up innumerable times one by one all the atoms of the universe, all the space-points or spheres, all the molecules of time, all the passions and all the destinies including the hells.

At the root of *saṃsāra* is *mithyātva* or perversity of outlook which causes the rise of *karmic* particles and their attraction by the self *(jīva)*. *Mithyātva* is the root of *saṃsāra* or the worldly existence.[77] This principle is acceptable to the Buddhists also. *Avidyā* or ignorance which is another name of *mithyātva*, is regarded as the main cause of the cycle of birth and death in Buddhism. The Buddhist doctrine of *karma* and rebirth is somewhat different from that of Jainism. Human personality is a whole of the five aggregates, viz,, *rūpa*, *vedanā*, *saṃjñā*, *saṃskāra* and *vijñāna*, which is formed according to the *karmas* or actions, either virtues or vices of the past life. The action of the present life will form the base for the future one. This process of transmigration is caused by *avidyā* according to the Buddhists.

PROCESS OF TRANSMIGRATION

Regarding the transition of the self or soul from one body to another in the process of transmigration, the Hindu view is that as a goldsmith from the gold of an ornament prepares another ornament by melting the same gold, so the soul creates a new body in the new birth.[78] The soul shapes its new body out of its existing element like the potter who makes his pots from the existing clay.[79] The soul changes the old body into a new body in the next birth as one changes the old garment by putting on a new one.[80] The Jaina view asserts that at death the self is associated with *taijasa* and *kārmaṇa* body *(śarīra)* and before transmigration to new body it

76. *Samādhitantra*, 62
77. *saṃsāramūla-bīaṃ micchattaṃ-*, *Bhattaparinnaya*, IV. 591.
78. *Bṛhadāraṇyaka-Upaniṣad*, 4.4.3.
79. *Yājñavalkyasmṛti* III. 146.
80. *Bhagavadgitā*, II.22

remains in the form which it had in the last existence for a few minutes and then it takes the shape of a new body. The Buddhists assert that the five aggregates which form the human personality in an organic unity, are destroyed at death. Only *vijñāna* or consciousness with resultant *karmas* remains and takes new birth.

Four states of existence (gati)

Jainism recognizes four states of existence ;

1. Celestial state of existence (*devagati*),
2. Human state of existence (*manuṣyagati*),
3. Animal state of existence (*tiryaggati*),
4. Infernal state of existence (*narakagati*).

Jaina thinkers firmly believed that every individual has to bear the consequences of his own *karmas* in this life or another life. The good deeds have good results and take the *jīva* to celestial and human states of existence. The bad deeds have their evil effects and take the *jīva* to animal and infernal states of existence.

According to Jainism, every state of existence has four causes. The *karma* leading to the enjoyment of divine life has the following four causes :

1. Leading ascestic life with affection,
2. Leading ascetic life with pure mind,
3. Practising penance without knowing its consequences,
4. Practising austerities without any aim.

The *karma* leading to human life has four causes :

1. Simplicity of behaviour,
2. Humble character,
3. Compassion,
4. Want of envy.

Four causes of going to animal life are :

1. To deceive others.
2. To deceive others vigorously,
3. Speaking falsehood,
4. Practising fraud.

Four causes of going to infernal life are :

1. Possessing immense wealth,
2. Indulging in violent deeds,
3. Killing the living beings possessed of five sense-organs,
4. Eating flesh, etc.[81]

81. *Sthānāṃgasūtra*, IV. 4.39.

The fruition of the deeds depends upon the length, duration and intensity of different types of *karmas*. Sometimes the *jīva* receives the result of his deeds in this life, if not in this life, then in the next life or next to next and thereafter. The *Sthānāṃgasūtra*[82] states the following eight ways the fruition of *karmas* :

1. The bad deeds done in this life have their bad effects in this life as the thief bears the consequence of his theft in this life.
2. The bad deeds done in this life have their bad effects in another world, as an individual takes the birth in the hell after doing most sinful deeds.
3. The bad deeds done in the past life have their bad results in this life as one experiences sorrow and suffering in this life.
4. The bad deeds done in the past life have their bad results in this life and afterwards too, just like an individual due to his past bad deeds coming to animal life and then again going to hell etc.
5. The good deeds done in this life have good fruits in this life.
6. The good deeds done in the past life have good fruits in the coming life.
7. The good deeds done in the past life have good fruits in this life.
8. The good deeds done in the past life have good results in this life and afterwards also.

Similar views are also found in the Upaniṣads as it stated in the *Chāndogya Upaniṣad* :

> "Those whose conduct has been good, will quickly attain some good birth, the birth of a *brāhmaṇa* or a *kṣatriya* or a *vaiśya*. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog or a hog or a *cāṇḍāla*.[83]

Some persons according to their *karma* and intention of mind take another birth. Some others again are degenerated into the states of trees.[84]

JAINA VIEW OF TRANSMIGRATION

Jainism accepts five kinds of bodies (*śarīras*), namely *audārika*, *vaikriya*, *āhāraka*, *taijasa* and *kārmaṇaśarīra*.[85]

1. *audārika* : the physical body of all men and animals.

82. *Ibid.*, IV. 2.7.
83. *Chāndogya-Upaniṣad*, V. 10.7.
84. *Kaṭha-Upaniṣad*, II. 2.7.
85. *Tattvārthasūtra*, II. 36.

2. *vaikriya* : this kind of body is attained only by the gods and infernal creatures which they can change into various forms according to their will. It is imperceptible to common man.
3. *āhāraka* : it is acquired only by the great ascetics. It is projected by the advanced *munis* in order to get clarification of the doubt or for solving questions by a visit to their Teachers.
4. *taijasa* : it is constituted by fine molecules. It works for the consummation and digestion of food etc.
5. *kārmaṇa* : it is made of fine molecules of *karmic* particles which engulf the essential nature of the self.

Jaina process of transmigration can be understood only with reference to the above five bodies. The last two i.e. *taijsa* and *kārmaṇa*, are always attached to the self which requires the two bodies, namely *taijasa* and *kārmaṇa* in order to get new birth. It is in these two bodies that the elements of future birth are preserved in the form of seeds. The force which leads the self to rebirth is technically known in Jainism as the *kārmaṇaśarira* i.e. the body of *karmas*. It is nothing but the mixture of self and matter. As C.R. Jain states :

> "This *kārmaṇaśarīra* is the vehicle of transmigration and passes from life to life . . . There are periodic changes taking place mechanically in the constitution of this inner body or vestment of the soul and the form and conditions of next incarnation of life are determined by the new set of energies which arise in consequence of these changes . . . they adjust themselves, most accurately, mechanically. The *kārmaṇaśarīra* as modified by action itself determines the type and conditions of the next incarnation".[86]

This *kārmaṇaśarīra* i.e. the body of *karmas* which plays an important role in the process of transmigration, is nothing but the compound of spirit and matter. It is the very seed of rebirth and has the major power to regulate our destiny. According to Buddhism, the psychophysical components of the individual are destroyed and only *vijñāna* remains. It is projected with the previous *karmas* and produces rebirth. In Vedānta, there are three bodies namely the *karaṇa*, the *sūkṣma* and the *sthūla-śariras*,whereas in Jainism there are five bodies.

The doctrine of *karma* and transmigration is the noble fruit of the highest wisdom. There is no logical proof or scientific evidence for this mystic concept. But the law of *karma* and transmigration is the real solution to the wordly sufferings.

86. C.R. Jain, *What is Jainism* (Essays and Addresses), p. 179.

CHAPTER IV

THE JAINA DOCTRINE OF LIBERATION

Jainism believes in nine fundamental categories, called *tattvas*, viz. *jīva* (self or living being), *ajīva* (non-living), *puṇya* (good), *pāpa* (evil), *āsrava* (inflow of karmic matter), *bandha* (bondage), *saṃvara* (control of the inflow of karmic matter), *nirjarā* (eradication of karmic matter), and *mokṣa* (ultimate release). Sometimes only seven are enumerated, *puṇya* and *pāpa* being included in *āsrava*. Several modern scholars have discussed in detail the metaphysics underlying these elements and we do not intend to dwell upon this subject here.[1] Of these nine categories, *bandha* and *mokṣa* are especially important in the present context. Therefore in this chapter we will concentrate on the study of the Jaina theories of *bandha* and *mokṣa* as worked out by the masters of the Jaina faith.

Man is a 'conditioned being' subject to the law of causation and the cycle of birth and death. Man's condition or his temporality is caused by his own evil desires (*vāsanās*) and predispositions (*saṃskāras*). Man becomes a 'conditioned being' due to his attachment with worldly concerns. It is his sense of egoism and 'mineness' that causes his bondage. This bondage consists in false identification of the self with not-self. The consequence of bondage is suffering in *saṃsāra*.

In order to emancipate oneself from samsaric sufferings one has to understand the nature of bondage. As the *Sūtrakṛtāṃga* states :

"One should know what causes the bondage of soul, and knowing it one should remove it".[2]

The self (*jīva*) is in bondage from time immemorial and one must know the causes of bondage and discover the goal of liberation.

CAUSES OF BONDAGE (BANDHA)

A study of the doctrine of *karma* and transmigration reveals that

1. The classical discussion of nine *tattvas* of Jaina philosophy will be found in the *Tattvārthasūtra* and its commentaries, *Sarvārthasiddhi* and *Tattvārthavārttika* For modern discussion see H.S. Bhattacharya, *Reals in Jaina Metaphysics* and J.L. Jaini, *Outlines of Jainism*, pp. 36-53.
2. *Sūtrakṛtāṃga*, 1. 1. 1; SBE, vol. 45, p. 235.

karma is at the root of the cycle of birth and death or *saṃsāra*. It is *karma* which envelops the real nature of the self and causes great changes in it. *Karma* clings to the self due to two impellent forces of love (*rāga*) and hatred (*dveṣa*). Ignorance (*avidyā*) is at the root of *rāga* and *dveṣa*. The Jaina texts[3] enumerate the following five causes of bondage (*bandhana*) :

(i) *mithyādarśana*, perversity of vision or wrong faith;
(ii) *avirati*, lack of renunciation;
(iii) *pramāda*, spiritual inertia or carelessness;
(iv) *kaṣāya*, passions, and
(v) *yoga*, activities of mind, body and speech causing vibrations in the self.

In Jainism the notion of *mithyātva* is, generally speaking, similar to the notion of *avidyā* in other systems of Indian thought. The terms, *mithyātva*, *mithyādarśana*, *mithyādṛṣṭi*, *darśanamoha* and *moha* are used synonymously in the Jaina texts. All these terms mean false belief, perversity of vision or wrong notion.

As to the nature of *mithyātva*, under its influence one accepts the evil (*adharma*) as the good (*dharma*), wrong path (*amagga*) as the right path (*magga*), non-self (*ajīva*) as the self (*jīva*), the sinner (*asāhu*) as saint (*sāhu*), the unemancipated (*amutta*) as emancipated (*mutta*), and vice versa. Doubt, desire, repulsion and admiration of other creeds are the basis of *mithyātva*. *Mithyātva* is the root cause of all evils in worldly life; the self under the influence of *mithyātva* always thinks 'I am this', 'it is mine'; this kind of thinking leads to bondage.

In a similar context Buddhism also understands the notion of perversity (*viparyāsa*), and classifies it into four wrong attitudes, viz. the wrong notions of accepting miserable as pleasurable, inauspicious as auspicious, impermanent as permanent and non-existent as existent.[4]

'I am this' and 'this is mine'—these two thought categories bring forth passions like anger etc. The self affected by these passions through activities of the mind, body and speech is chained in the world.

According to Pūjyapāda,[5] *mithyātva* is of five types :

(i) *ekānta mithyātva*, absolutely false opinion accepted uncritically.
(ii) *viparīta-mithyātva*, that state of delusion in which one thinks that perverted conviction is true.

3. *Tattvārthasūtra*, VIII. 1; *Samavāyāṃga*, 5.
4. *Visuddhimagga*, XXII. 53.
5. *Sarvārthasiddhi*, VIII. 1.

(iii) *vainayika-mithyātva*, to believe a thing to be true even when one knows it to be false.

(iv) *saṃśaya-mithyātva*, to have doubt whether the course is wrong, when one has no definite knowledge about the reality.

(v) *ajñāna-mithyātva*, total ignorance of the right faith. In this state one cannot discriminate between good and evil.

The *Karmagrantha*[6] enumerates five varieties of *mithyātva* :

(i) *abhigrāhika*, intensive attachment to false view;

(ii) *anabhigrāhika*, the opposite of the first, i.e. indiscriminate faith in every notion regardless of right or wrong;

(iii) *abhiniveśika*, attachment to wrong notion in spite of the knowledge that it is wrong;

(iv) *saṃśayika*, doubtful notion; and

(v) *anābhoga*, the highest state of infatuation when one is unable to analyse what is wrong and right.

Mithyātva acts as a barricade to the attainment of liberation. It is the seed of a being's continuation in *saṃsāra*. It has no beginning. It vitiates the real nature of the self. One cannot realize the reality so long as *mithyātva* operates in one's life. The opposite of *mithyātva* is *samyaktva* (right vision) which is *sine qua non* for liberation.

We have seen that the bondage of *jīva* in *saṃsāra* is caused by *mithyātva*, *avirati*, *pramāda*, *kaṣāya* and *yoga*. The self attracts karmic particles through fivefold *mithhyātva* as mentioned above, through fivefold *avirati*, i.e., killing, falsehood, stealing, unchastity and desire to possess worldly goods; through fifteen types of *pramāda*, i.e. four reprehensible talks about kings, state, women and food; four passions like anger, pride, greed and illusion; five senses of touch, taste, smell, sight and hearing, and sleep and attachment; through fourfold *kaṣāyas*, i.e. anger, pride, illusion and greed; and through *yoga*, i.e. the activities of mind, body and speech.

ĀSRAVA AND BANDHA

The *āsrava* signifies the inflow of *karmic* particles into the self through the activities (*yoga*).[7] The *karmic* matter flows into the self like the flowing of water into the boat when there is a hole in it. It is the channel for *karmic* particles that flow into the self. The psychical

6. Fourth *Karmagrantha*, 51.
7. *Tattvārthasūtra*, VI. 1-2.

condition that makes possible the inflow of *karmic* particles into the self is known as *bhāvāsrava* (subjective inflow of *karma*), and the actual karmic particles which enter into the self constitute the *dravyāsrava* (objective influx of *karma*).

Kundakunda points out that desire, hate and delusion constitute the main cause of *āsrava*, the inflow of *karmas*.[8] The impure self attracts the *karmic* particles on account of *yoga*, desire, hate and delusion just as a magnet attracts iron-fillings to itself. So the psychic states associated with desire etc. constitute the first type of *āsrava* which leads to *bandha*.

Bandha or bondage is due to the association of *karmic* particles with the self. It is the union of *karmic* particles and the self owing to passions and *yoga*. The union does not mean complete annihilation of the self's qualities but only a partial suspension of their function. Like *āsrava*, *bandha* is also of two types. The physical conditions which are responsible for the mixing of *karmas* with the self are called *bhāva-bandha* and the actual *karmic* matter as attached to the self is termed as *dravya-bandha*[9]

Āsrava and *bandha* are correlated as cause and effect, and it is the *āsrava* that creates the ground for *bandha*. So the creation of *bandha* depends upon *āsrava* which is the cause. If *āsrava* is checked, the *bandha* will automatically be denied its existence. It is necessary to understand the nature and consequences of *āsrava* in order to be able to get rid of *bandha* and attain liberation.

It has already been stated that *āsrava* is due to *yoga* and *kaṣāyas*. In other words, *yoga* is the prime cause of *āsrava* and *yoga* with *kaṣāyas* is the cause of *āsrava* and *bandha* both.

In Jainism *yoga* means the functional activities of mind, body and speech, and *kaṣāyas* mean fourfold passions, i.e. anger, pride, deceit and lust. Each of the passions and each of the activities determines a particulars nature of bondage. The wordly self is always associated with the inflow of *karma* so long as it is involved in the activity of mind, body and speech through its inclination of attachment and aversion.

We have seen above that the term *yoga* is used in the sense of activity in Jainism. Bodily, mental and vocal activities constitute

8. *Samayasāra*, verse, 167;
9. *Dravyasaṃgraha*, 32; *Pravacanasāra*, II. 83-84.

yoga. This threefold activity is called influx (*āsrava*). The influx is of two kinds, that of passionate persons and that of passion-free persons; the former prolongs transmigration while the latter shortens it. The causes of influx of persons with passions are divided into the five senses, the four passions, the negligence of five vows and twenty-five activities.[10] The first fourteen—five senses (touch, taste, smell, sight, and hearing), four passions (anger, pride, deceitfulness and greed) and the five types of vowlessness (killing, false speech, stealing, unchastity and attachment)—are the causes of *āsrava*. The twenty-five activities are the consequences of *āsrava*. Pūjyapāda has described these twenty-five activities in the following words :[11]

1. *Samyaktvakriyā*, the activity which strengthens right faith, such as adoration of shrines, the teacher, the scripture, and so on.
2. *Mithyātvakriyā*, the activity which tends to perverted belief and adoration of other gods.
3. *Prayogakriyā*, the activities of the body.
4. *Samādānakriyā*, the tendency to neglect the vows or violate them after having taken them.
5. *Iryāpathakriyā*, walking or strolling on the ground.
6. *Pradosikīkriyā*, activity which proceeds from anger (cp. *manasā ce paduṭṭhena of Dhammapada*, verse 1).
7. *Kāyikīkriyā*, the evil actions of a wicked person.
8. *Adhikaraṇikīkriyā*, use of weapons of violent actions.
9. *Paritāpikīkriyā*, use of means of causing misery to other beings.
10. *Prāṇātipātikīkriyā*, actions harming the life-span, the sense-organs, energy and respiration.
11. *Darśanakriyā*, seeing beautiful forms out of infatuation and craving.
12. *Sparśanakriyā*, the desire to touch pleasurable things.
13. *Pratyayikīkriyā*, the invention of new sources of violence and pleasure.
14. *Samantānupātakriyā*, leaving excrements in places frequented by men, women and animals.
15. *Anābhogakriyā*, laying down the body, things etc. on the ground without examining and cleaning it.

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10. *Tattvārthasūtra*, VI. 4-5.
11. *Sarvārthasiddhi*, VI. 5. I have followed S.A. Jain's English translation, *Reality*, pp. 170-171 with slight changes.

16. *Svahastakriyā*, doing with one's own hand what should be done by others.
17. *Nisargakriyā*, approving unrighteous actions.
18. *Vidāraṇakriyā*, proclaiming other's faults and hidden sins.
19. *Ājñāvyāpādikīkriyā*, misinterpreting injuctions laid down in the scriptures which one is unable to carry out due to the rise of *karmas* which delude good conduct.
20. *Anākāṃkṣakriyā*, indifference to observe injuctions laid down in the scriptures due to wickedness or laziness.
21. *Prārambhakriyā*, indulgence in actions of cutting, piercing, hewing etc. or expressing happiness when these acts are being done by others.
22. *Parigrāhikīkriyā*, actions which do not destroy attachment to wordly possesions.
23. *Māyākriyā*, deceitful practices concerning knowledge, vision and conduct.
24. *Mithyādarśanakriyā*, strengthening false faith of others by praising their deeds based on *mithyādarśana*.
25. *Apratyākhyānakriyā*, not renouncing what should be renounced because of the rise of *karmas* opposing restraint.

The influx of *karma* is differentiated on the basis of intensity or feebleness of thought-activity, intentional or unintentional nature of action, the substratum and its peculiar potency.[12] The influx increases or decreases according to its position in relation to the above categories. The difference in cause leads to difference in effect of *āsrava*.

The two kinds of influx noted above, viz. that of passionate persons which prolongs transmigration (called *samparāyikāsrava*), and that of passion-free persons which shortens it (called *iryāpathāsrava*) are related to the stages of holy life. The *samparāyikāsrava* operates from the first to the tenth stage (*guṇasthāna*) on account of activities (*yoga*) and passions (*kaṣāya*); the *iryāpathāsrava* operates during the course of eleventh, twelfth and thirteenth stages. There is no influx in the fourteenth stage.

PUṆYA AND PĀPA

The inflow of auspicious activity (*śubha-yoga*) is the cause of good (*puṇya*), and that of the inauspicious activity (*aśubha-yoga*) is the cause of evil (*pāpa*). Activities are considered as auspicious (*śubha*) or

12. *Tattvārthasūtra*, VI. 6 and *Sarvārthasiddhi* thereupon.

inauspicious (*aśubha*) on the basis of the intention underlying them. An activity performed with good intention is auspicious, and that which is performed with bad intention is inauspicious. According to Pūjyapāda, that which purifies the self or by which the self is purified is good, namely that which produces happy feeling etc., and that which protects or keeps the self away from good is evil.[14] But the Jainas maintain that both, *puṇya* and *pāpa*, lead to embodied condition and obstruct the way to liberation.

According to Jainism, the self whose nature is subject to transformation or modification is auspicious, inauspicious or pure as it is transformed into auspicious, inauspicious or pure states of consciousness. Bondage of the self is caused by attachment (*rāga*), aversion (*dveṣa*) and infatuation (*moha*). Infatuation and aversion are inauspicious, whereas attachment is either auspicious or inauspicious. Auspicious and inauspicious attitudes towards external things lead to *puṇya* and *pāpa* respectively; an attitude which is neither auspicious nor inauspicious is the cause of the annihilation of misery.[15] For the attainment of liberation both should be avoided as their combination leads to human birth.[16] *Puṇya* is compared with golden fetters and *pāpa* with iron fetters, but both are equally redundant for seeker of freedom from the shackles of *saṃsāra*, as these bind man with the fetters of life and death. He who wants to get liberation does not wish even for *puṇya*, as he does not find any distinction between the two. And this is all from the real view-point. From the empirical view-point however, *puṇya* and *pāpa* are different; the first results in pleasure, while the latter in pain. *Puṇya* leads to heaven and *pāpa* to hell. Though *puṇya* provides comfort and enjoyment, yet it ultimately leads to sufferings.

A fundamental Jaina view is that *karma*, whether good or bad. is ultimately undesirable because it leads to rebirth. Release (*mokṣa*) requires utter eradication of *karmas*, good as well as bad.

WAY TO LIBERATION (MOKṢA-MĀRGA)

As already stated, the self is in bondage due to its attraction towards *karmic* matter. If the self is in bondage with *karmic* matter

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13. *Tattvārthasūtta*, VI. 4 with *Tattvārthavārttika*.
14. *Tattvārthasūtra*, VI. 3 with Pūjyapāda's commentary.
15. *Pravacanasāra*, I. 9; II. 64, 88, 89.
16. *Paramātmaprakāśa*, II. 63.

or if the self has any connection with the non-self, it is imperfect and deluded. The imperfect and deluded self is subject to transmigration and experiences pleasure and pain. In order to attain liberation the self must cut off all connection with *karmic* matter or non-self. But to sever this connection with karmic matter or non-self is not an easy job. The pathway leading to liberation is difficult. The cultivation of spiritual discipline with sustained effort is indispensable for achieving *mokṣa*.

The Jainas prescribe that right belief (*samyag-darśana*), right knowledge (*sāmyag-jñāna*) and right conduct (*samyag-cāritra*) togerher constitute the way to liberation.[17] These three are called the three jewels in Jainism. These are not three different paths, but constitute one coordinated path. It means that for the attainment of liberation all the three must be practised simultaneously. In the following pages we will discuss in detail these three aspects of the Jaina way.

RIGHT FAITH (SAMYAGDARŚANA)

Right faith means firm and final conviction in the reality of seven fundamental principles or *tattvas* of Jainism. Here faith does not mean blind faith; one must follow the path with correct understanding, reason and wisdom. Umāsvāti defines rightt faith as the belief in the substances ascertained as they are.[18] Further he states that this right faith is attained by intuition, or acquisition of knowledge.[19] This acquisition of knowledge includes grasping of all the objects of sense-organs and of the mind. Umāsvāti considers *samyagdarśana* as a kind of knowledge. N. Tatia states that *samyagdarśana* is "that purified state of consciousness which enables it to know the truth as it is. It is the state of freedom from wrong intuition of truth. It is the ground of right knowledge (*samyagjñāna*)."[20]

A person who has right faith should be free from three types of superstitious belief and eight types of pride but he should completely follow the eight requirements or limbs (*aṃgas*).[21]

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17. *Tattvārthasūtra*, I. 1; *Samayasāra*, verse 410; the *Sthānāṃga* (III. 4. 194) and the *Uttarādhyayana* (XXVIII. 1-3) include austerities and penances (*tapa*) also in the *mokṣa-mārga*.
18. *Tattvārthasūtra*, I. 2; *Pañcāstikāya* 164 (ed. A.N. Upadhye); *Pravacanasāra*, 137; *Uttarādhyayanasūtra*, XXVIII. 15.
19. *Tattvārthasūtra*, I. 3.
20. N. Tatia, *Studies in Jaina Philosophy*, p. 149.
21. *Ratnakaraṇḍaśrāvakācāra* of Samantabhadra, tr. by C.R. Jain, pp. 6-12.

The three types of superstitious belief refer to belief in worldly things (*loka-mūḍha*), belief in gods and goddesses (*deva-mūḍha*) and belief in the teachings of false ascetics (*pāṣaṇḍi-mūḍha*).

The eight kinds of pride refer to pride of 1. caste (*jāti*), 2. family (*kula*), 3. power (*bala*), 4. personality (*vapu*), 5. penance (*tapa*), 6. accomplishments (*riddhi*), 7. learning (*jñāna*) and 8. worship (*pūja*).[22]

The eight requirements or limbs (*aṃgas*) which hold the right being are 1. freedom from doubt (*niḥśaṅkita*), 2. freedom from worldly concerns (*niḥkāṅkṣita*), 3. freedom from the care of body (*nirvicikitsatā*), 4. following of the right path (*amūdhadṛṣṭi*), 5. reinstatement of right belief (*upaguhana*), 6. attaining to right conviction (*sthitikaraṇa*), 7. love and affection for good people (*vātsalya*), 8. respect for religious teachings (*prabhāvanā*).[23]

As we have already stated, he who has discovered and is convinced of the truth in the teaching of Jinas and developed faith in the reality is known as a *samyagdṛṣṭi-jīva*. There are ten sources from which a *jīva* attains right faith. They are as follows : 1. one's own nature (*nisarga*), 2. teachings (*upadeśa*), 3. command (*ājñā*), 4. study of the holy texts (*sūtras*),5. suggestion (*bīja*), 6. understanding the meaning of the sacred lore (*abhigama*), 7. detailed exposition (*vistāra*) 8. observance (*kriyā*), 9. brief exposition (*saṃkṣepa*) and 10. Law (*dharma*).[24]

Ācārya Kundakunda describes the nature of *samyagdarśana* as the possession of firm conviction in six types of *dravyas*, the nine *padārthas*, the five *astikāyas* and the seven *tattvas*.[25] The *Mokṣapāhuḍa* states that belief in the teachings of Jinas, the right religion and avoidance of eighteen kinds of faults are the very product of *samyagdarśana*.[26] The *Niyamasāra* describes *samyagdarśana* as belief in Tīrthaṃkaras, the *Āgamas* and in the six *dravyas*.[27] The *Uttarādhyayanasūtra* envisages *samyagdarśana* as the firm conviction in nine *padārthas*.[28] Many great Jaina *ācāryas* like Amitagati,[29] Vasunandi,[30]

22. *Ibid.*, verse 25.
23. *Ibid.*, pp. 11-18, *Uttarādhyayanasūtra*, XXVIII, 31.
24. *Ibid.*, XXVIII, 16.
25. *Darśanapāhuḍa*, 19
26. *Mokṣapāhuḍa*, 90.
27. *Niyamasāra*, 5.
28. *Uttarādhyayanasūtra*, XXVIII. 14-15.
29. *Śrāvakācāra* (Amitagati), 3.
30. *Śrāvakācāra* (Vasunandin) 1-17.

Nemicandra[31] and Amṛtacandra[32] commence their treatises by saying that faith in the seven *tattvas* or *padārthas* is the basic nature of *samyagdarśana*.

KINDS OF SAMYAGDARŚANA

It is of two kinds, right faith with attachment (*sarāgasamyagdarśana*) and right faith without attachment (*vītarāgasamyagdarśana*). The first is recognized by kind heartedness, compassion, devotion, longing for liberation and fear from wordly sufferings etc., and the second kind is concerned with the purity of the self without any other interest.[33] Here the first is the cause of the second.

Briefly speaking right faith is of one type, i.e. knowledge of the reality as it is. It is of two types from the point of view of its origin through intuition and through acquisition of scriptural knowledge. It is of three types according to the notions of subsidence, destruction and subsidence-cum-destruction of *darśanamohanīya-karma*. It is of numerous types from the stand-point of verbal nomenclature. It is of infinite types from the view-point of the objects which have to be believed in or which produce right faith.[34]

The real nature of *samyagdarśana* consists in believing in the existence of transcendental self. In general *samyagdarśana* means real, right, good, firm conviction in the fundamental principles called *tattvas* of Jainism. *Samyagjñāna* is the real, correct and proper knowledge of *tattvas* in accordance with the teachings of the Jinas or Tīrthaṃkaras. The knowledge about real nature of mundane and supramudane facts or things is called right knowledge. And acting in accordance with *samyagdarśana* and *samyagjñāna* is known as *samyagcāritra* or right conduct.

Really speaking right faith, right knowledge and right conduct consist in seeking, knowing and pursuing oneself by onself.[35] Generally these three are to be considered as constituting the path of *mokṣa*; but actually one's own real self is the cause of real path. Whatever one perceives with one's own real self, knows and discriminates its subjective and objective outlook, and experiences its own true

31. *Dravyasaṃgraha*, 41.
32. *Puruṣārthasiddhyupāya*, 22.
33. *Sarvārthasiddhi*, I. 2.
34. *Ibid.*
35. *Pañcāstikāya*, 162.

existence, is to be understood and measured with right faith, knowledge and conduct.

From the practical point of view, right faith consists in firm belief in the true nature of self, resulting from the knowledge of various substances as they are in the universe.[36] That state of the self which understands the substances exactly as they are is known as knowledge.[37] And finally acting in accordance with the result of right faith and knowledge without any hatred or attachment is called right conduct. These three jewels are to be realized in one's self by oneself, which results in the attainment of liberation.[38]

The three jewels—faith, knowledge and conduct—should be distinguished from the ordinary (*vyayahāra*) point of view only; from the transcendental (*niścaya*) point of view, these three are the self. From the transcendental point of view, to attain liberation means to attain purity of the self. He who perceives the self as not bound, not touched, not other than the self, steady and without any difference, understands the whole Jaina doctrine which is the kernel of Jaina scripture.[39]

Right faith is the cause of right knowledge and right conduct. It acts as a pilot in guiding the self in right direction. It is the very seed of acquiring right path towards liberation. The *Uttarādhyayana-sūtra* states that there is no right knowledge without right faith, and without right knowledge there is no right conduct and without right conduct there is no perfection.[40] The wrong notions which are the causes of wordly existence can only be eradicated by the possession of right faith. With right faith and right knowledge one purifies one's self. The *Sūtrakṛtāṃga* states in a similar way that right faith is like an island to those persons who are carried away by the current of *mithyātva* and suffer its consequences. Right faith is the way to attain liberation.[41]

Right faith leads to all kinds of prosperity and ultimately to supreme perfection and final beatitude. Ācārya Samantabhadra observes that those whose mind is illumined with right faith, become the lords of splendour, energy, wisdom, power, fame, wealth, victory and greatness; they are born in high families and possess the ability to

36. *Paramātmaprakāśa*, II. 15.
37. *Ibid.*, II. 29.
38. *Ibid.*, II. 31.
39. *Samayasāra*, verses 15-16.
40. *Uttarādhyayanasūtra*, XXVIII-30.
41. *Sūtrakṛtāṃga*, I. 11.23.

realise the highest ideals i.e. *dharma*, *artha*, *kāma* and *mokṣa*. After attaining all sorts of prosperity, they who take refuge in right faith must attain liberation, which is the freedom from old age, disease, destruction, grief, fear, doubt and from all kinds of *karmas*.[42]

RIGHT KNOWLEDGE (SAMYAGJÑĀNA)

With the attainment of right faith, knowledge is also attained, because right faith and right knowledge arise simultaneously like the appearance of a lamp and its light. The knowledge which reveals the nature of things as they really are, neither insufficient nor with exaggeration, neither long nor short, but with exactness and certainly, is called right knowledge.[43]

Right knowledge embraces four types of *yoga*, viz. *prathamānuyoga*, *karaṇānuyoga*, *caraṇānuyoga* and *dravyānuyoga*.[44] The first viz. *prathamānuyoga* deals with the doctrine of *dharma*, religion, *artha*, wealth, *kāma* enjoyment and *mokṣa*, liberation of the self; the second viz. *karaṇānuyoga* deals with space and time and four conditions of life. The third viz. *caraṇānuyoga* describes the ways and means of conduct both for ascetics as well as laymen. The fourth, *dravyānuyoga*, deals with the fundamental principles called *tattvas*.

The *Uttarādhyayanasūtra* enumerates five types of knowledge : 1. *śruta* or knowledge obtained through reading and hearing of scriptures; 2. *mati* or *abhinibodhika* or knowledge obtained by means of senses and mind; 3. *avadhi* or supernatural knowledge; it is a direct knowledge of distant time or place without the help of sense perception and without spatial limitation; 4. *manaḥparyāya*, knowledge of the thought of other people; 5. *kevala*, the highest and unlimited knowledge.[45]

The first two types of knowledge, i. e. *mati* and *śruta* are indirect (*parokṣa*) acquired through senses and mind. The remaining three, *avadhi*, *manaḥparyāya* and *kevala*, constitute direct knowledge (*pratyakṣa*) dependent on the self alone.[46]

Like right belief, right knowledge should have eight pillars (*aṃgas*); 1. correct use of words (*grantha*), 2. complete understanding of their meanings (*artha*), 3. combination of the above both (*ubhaya*),

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42. *Ratnakaraṇḍaśrāvakācāra*, verses 36, 40.
43. *Ibid.*, verse 42.
45. *Uttarādhyayanasūtra*; XXVIII, 4.
46. *Tattvārthasūtra*, I. 11-12; *Sthānāṃgasūtra*, II. 1-71.

4. regularity of time (*kāla*), 5. humble attitude (*vinaya*), 6. propriety of behaviour (*sopadhāna*), 7. zeal (*bahumāna*), 8. without concealment of knowledge (*aninhava*).[47]

KEVALAJÑĀNA

Kevalajñāna is the knowledge par excellence. It completely illumines all the substances with all their aspects.[48] Umāsvāti states that omniscience extends to all entities with all their modifications simultaneously (*sarvadravyaparyāyeṣu kevalasya*).[49] It is described as perfect (*paripūrṇa*), complete (*samagra*), unique (*asādhāraṇa*), absolute (*nirapekṣa*), pure (*viśuddha*), all comprehensive (*sarvabhāva-jñāpaka*), enlightening the physical world and the world beyond (*lokālokaviṣaya*), and unlimited or infinite.[50] It is self-dependent, without any limitation of time and space. It is not even conditioned by the objects of knowledge and there is no diversity for him who has acquired this knowledge.

The attainment of *kevalajñāna* is possible only to the highest spiritual *jīvas* who have completely annihilated four destructive *karmas* namely *jñānāvaraṇīya, darśanāvaraṇīya, mohanīya* and *antarāya.*[51] The self illumines like the sun and nothing remains hidden or unknown to him. Thus the destruction of four *ghātiya karmas* is the cause of perfect knowledge. M.L. Mehta states :

> "Just as heat is subject to varying degrees and consequently reaches the highest limit, so also congnition which is subject to progressive development owing to the varying degrees of destruction of the obscuring veil, reaches the highest limit, i.e. omniscience when the hindrance of the obscuring *karma* is totally annihilated."[52]

The *Ācārāṃgasūtra* states that he who knows one, knows all, and he who knows all, knows one.[53] It means *kevalajñāna* of one object is the *kevalajñāna* of all other objects. All the omniscient beings

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47. *Puruṣārthasiddhyupāya*, 36;
Dravyasaṃgraha, 42.
48. *Bhagavatisūtra*, tr. by Lalwani (5. 49), p. 159
49. *Tattvārthasūtra*, I. 29.
50. *Ibid.*, 1. 29, *bhāṣya.*
51. *Tattvārthasūtra*, X.1; *Uttarādhyayanasūtra*, XXIX.71; *Sthānāṃgasūtra*, III. 4.226
52. M.L. Mehta, *Outlines of Jaina Philosophy*, p. 100.
53. *Ācārāṃgasūtra*, I. 3-4

attain equal perfection. Nothing is beyond the comprehension of an omniscient.

When *kevalajñāna* dawns, all the other four types of knowledge, viz, *mati*, *śruta*, *avadhi* and *manaḥparyāya* become extinct just as at the rise of sun in the sky all the luminous objects lose their luminosity. All the five types of knowledge cannot remain together. Only first four types of knowledge can be possessed simultaneously by one being, because *kevalajñāna* is complete in itself. It stands alone without any assistance. The self becomes omniscient and all-perceiving through its own efforts, obtains the infinite bliss which transcends sense experience and which is spiritual and self-determined.[54]

Kevalajñāna is the light of all knowledge. It is perfect in itself without any cause, effort or source. H.R. Kapadia states :

> "*Kevalajñāna* which is perfectly perfect, is a priceless attainment of the soul in its thoroughly pure and undefiled condition. In this all embracing knowledge, all the objects of knowledge of the past, present and future scintillate like stars in the infinite firmament".[55]

The author of the *Niyamasāra* also asserts that the pure knowledge which knows the material and immaterial, the conscious, the self and all other substances, is direct and beyond the comprehension of the senses.[56]

FOUR TYPES OF INTUITIONS (DARŚANAS)

The term *darśana* represents undifferentiated cognition which means 'seeing' and 'intuition'. It is of four types, namely eye-intuition (*cakṣurdarśana*), intuition other than the eye-intuition which is through mind and other sense-organs (*acakṣurdarśana*), the remaining two intuitions being miraculous powers (*avadhidarśana* and *kevaladarśana*).

Pūjyapāda asserts that *jñāna* and *darśana* occur in succession in ordinary mortals but simultaneously in the *kevalins*.[57] Some thinkers advanced objections to the theory that *jñāna* and *darśana* of a *kevalin* occur simultaneously, because these two conscious activities cannot occur simultaneously according to the Āgamic principle. The

54. *Pañcāstikāya*, 29.
55. H. R. Kapadia, *The Jaina Religion and Literature*, vol. I, p. 104.
56. *Niyamasāra*, 166.
57. *Sarvārthasiddhi*, II. 9.

Āvaśyakaniryukti does not hold that *jñāna* and *darśana* occur simultaneously to the *kevalins*.[58]

Ācārya Kundakunda clearly states that *jñāna* and *darśana* of a *kevalin* occur simultaneously just as heat and light exist simultaneously in the sun.[59] The great logician Siddhasena Divākara also agrees with Kundakunda and states that we can discriminate between *jñāna* and *darśana* upto *manaḥparyāyajñana*, but *jñāna* and *darśana* are identical in *kevalajñāna* as *kevalin* knows as well intuits objects at a time. Akalaṅka, Vidyānandī and Nemicandra too support the position of Pūjyapāda, Kundakunda and Siddhasena Divākara.[60] It is clear from the above that *jñāna* and *darśana* come in succession to worldly beings, whereas in the omniscient they occur simultaneously because the omniscients know all substances and modifications clearly at a time.

RIGHT CONDUCT (SAMYAGCĀRITRA)

Right conduct means doing whatever is right, good and proper. It represents the rules of moral discipline which controls good behaviour and constitutes the right activities of mind, body and speech. It presupposes the attainment of right knowledge, and right knowledge requires the presence of right faith. Hence right knowledge and right faith when coupled together make the guidelines for right conduct. The self can follow right conduct only when it is equipped with right faith and right knowledge. So, along with right faith and right knowledge, right conduct is a fundamental factor in the attainment of *mokṣa*. There is a close relation between knowledge and action. The *Uttarādhyayanasūtra* states that right faith, knowledge and conduct are interrelated. Through right knowledge one knows the nature of things, through faith one believes in them, through conduct and austerities he attains purity. By means of purity, one achieves emancipation. There is a close relation between knowledge and conduct. Conduct is the final fulfilment of knowledge.[61]

Right conduct is of two categories according to the standpoints of the absolute and the practical. From the absolute standpoint, the

58. See *Ṭīkā* on *Tattvārthasūtrabhāṣya*, 1-31.
59. *Niyamasāra*, 159.
60. *Sanmati-tarka-prakaraṇa*, II. 3, 22; *Āptamīmāṃsā* of Samantabhadra, 101; *Dravyasaṃgraha*, 44; N, Tatia, *Studies in Jaina Philosophy*, pp. 77-78.
61. *Uttarādhyayanasūtra*, XXVIII. 30, 35-36; *Sūtrakṛtāṃga*, I. 12. 11; *Viśeṣāvaśyakabhāṣya*, 3, 1126, 1158.

self absorbed in its true nature is absolute right conduct while the performance of austerities etc. with the aim of attaining real right conduct is from the practical point of view.[62] For practical purposes. right conduct comprises the ethical rules of discipline followed by Jaina householder (*śrāvaka*) and Jaina ascetic (*muni*). We can say, right conduct is of two types, one is perfect or unqualified (*sakala*) and the other is imperfect or qualified (*vikala*). Of these the unqualified is observed by ascetics who have renounced all things, and the qualified by householders who observe partial asceticism.[63]

An ideal Jaina ascetic renounces worldly life and pleasures, adopts strict vows and makes real efforts for stoppage of the influx of *karmas* and for shedding of accumulated *karmas*. He follows higher course of asceticim, for the practical right conduct consists in complete observance of five vows (*pañca mahāvrata*) viz., vow of non-injury, vow of truth, vow of non-stealing, vow of chastity, vow of detachment from worldy concerns, with fivefold cautiousness (*samiti*). i.e. watchfulness in walking, watchfulness in speaking, watchfulness in eating, watchfulness in taking up and setting down, watchfulness in excreting, and with three forms of self-control (*gupti*) i.e. control of mind, body and speech.[64]

Mrs Stevenson has summed up some of the qualities of an ideal Jaina ascetic in the following words :

> "The true ascetic should possess twenty-seven qualities, for he must keep the five vows, never eat at night, protect all living things, control his five senses, renounce greed, practise forgiveness, possess high ideals and inspect everything he uses to make sure that no insect life is injured. He must also be self-denying and carefully keep the three *guptis*, he must endure hardships in the twenty-two ways and bear suffering till death."[65]

In order to achieve the final goal, an ideal Jaina ascetic must remain indifferent to pain and pleasure, enemies and friends, praise and blame, clay and gold and above all, he should have same feeling towards life and death.[66] This state of equanimity is possible only when an ascetic concentrates on right faith, knowledge and

62. *Niyamasāra*, 55.
63. *Ratnakaraṇḍaśrāvakācāra*, 150; *Puruṣārthasiddhyupāya*, 40,
64. *Niyamasāra*, 70; *Pravacanasāra*, III. 40.
65. Mrs. Stevenson, *The Heart of Jainism*, p. 238.
66. *Pravacanasāra*, III. 42.

conduct simultaneously. In other words, he who is intent on this trinity together in a state of mental concentration, his śramaṇahood is complete.

Like that of a true Jaina ascetic, the main aim of a true Jaina householder is also to get liberation. There is a close relationship between the two orders. The former follows a strict course of asceticism while the latter follows a partial asceticism due to his multifarious responsibilities, personal as well as social. The stage of the householder is preparatory to the stage of an ascetic because the courses of conduct prescribed for both do not differ in kind but in degree. The difference lies only in that the householder adopts and practices those rules partially while the ascetic follows and executes them completely. So the conduct of the Jaina householder is a step to the higher goal of monkhood.

The Jaina householder should observe twelve vows, viz. five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*.[67] The word *vrata* indicates *virati* which means cancelling the evils. It is the powerful medium to attain *saṃvara* and *nirjarā*. The householder cannot observe these *vratas* completely, owing to his other duties and engagements. According to the *Ratnakaraṇḍaśravakācāra*, the Jaina householder must follow eight essentials, i.e. five *aṇuvratas* and total avoidance of the use of liquor, flesh and honey.[68]

The five *aṇuvratas* consist of partial observance of non-injury, truth, non-stealing, chastity and limitation of wordly possessions to the extent of being sufficient for the maintenance of life only.

These five vows are supplemented by three *guṇavratas* which restrain bodily movements and four *śikṣāvratas* which promote purification of the self. The three *guṇavratas* consist in the limitation of daily activities in all directions, limitation of regional activities and abstaining from purposeless sin. The four *śikṣāvratas* relate to daily concentration, keeping fast on certain days, limiting enjoyment of consumable and non-consumable things, and partaking of food after feeding an ascetic, or giving gifts (*dāna*) in the form of comfort, food, medicine and cloth etc. to the beings. These four *śikṣāvratas* emphasize inner purity of the self.

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67. *Upāsakadaśāṃgasūtra*, I. 11; *Ratnakaraṇḍaśrāvakācāra*, 51; *Tattvārthasūtra*, VII. 21.

68. See R. Williams, *Jaina Yoga*.

According to Samantabhadra the merit of five *aṇuvratas* increases with the help of *guṇavratas*. These *guṇavratas* preduce purity and greater determination in observing five vows.[69] In fact, with the practice of *guṇavratas* and *aṇuvratas*, the householder attains the status of five *mahāvratas* of asceticism in point of merit for a limited period. In other words, *digvrata* elevates the householder to the position of an ascetic in respect of regions of space lying beyond those limits.[70] The *śikṣāvratas* pave the way towards higher life of complete renunciation.

The Jaina texts describe various ways and means for the proper practice of these vows.[71] The Jaina ascetics as well as the householders must remain aware of the evil effects of violence, falsehood, stealing, unchastity and possession of wealth. It should be noted that everything which helps to increase evil tendencies is ultimately a condition of worldly sufferings.[72] So, great attention should be given to the preservation of mental equanimity, impartiality towards friend and foe, and constant awareness of evil tendencies. For the practice of impartiality towards friend and foe one should cultivate friendship with all, joy at the sight of the virtuouss, compassion and sympathy for the injured and indifference towards the haughty or arrogant.[73] Contemplation on the evil nature of world and body generates awe (*saṃvega*) and renunciation (*vairāgya*) for worldly existence.[74] In brief, these are the main features of Jaina practical code of conduct and one must follow them diligently.

The three jewels of Jainism, viz right faith, right knowledge and right conduct, do not exist in any other substance except the self. One should know that these make the real self and the self is the cause of liberation.[75] From the absolute point of view, conduct is only in self-realization or self-absorption. The *Pravacanasāra* states that conduct is *dharma*; *dharma* lies in equanimity and equanimity means that state of the self which is devoid of attachment and aversion.[76]

SAṂVARA AND NIRJARĀ

Right conduct comprises the entire code of moral and ascetic

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69. *Ratnakaraṇḍaśravakācāra*, 66.
70. *Ibid.*, 67.
71. *Ibid.*, 70.
72. *Tattvārthasūtra*, VII. 3-5 with commentaries.
73. *Ibid.*, VII. 10.
74. *Ibid.*, VII. 11-12.
75. *Samayasāra*, 16; *Dravyasaṃgraha*, 40.
76. *Pravacanasāra*, I. 7.

conduct expounded in Jainism. The aim of right conduct is twofold, viz., to arrest the growth of *karmas* by effecting the control (*saṃvara*) of inflow (*āsrava*) of *karmic* stuff, and by eradicating the already accumulated *karmic* particles through the process of *nirjarā*. Thus *saṃvara* and *nirjarā* are the means of achieving the final goal.

The word *saṃvara* ('control' or 'restraint') means stoppage of *karmas*. It is opposed to *āsrava* or inflow. In other words, *saṃvara* is nothing but controlling or arresting the course of *karmas*. It is twofold: subjective stoppage (*bhāva-saṃvara*), and objective stoppage (*dravya-saṃvarh*). The psychical conditions which make the mind free from attachment and aversion with the result that there is no *yoga* and the influx of *karmas* is controlled, are known as *bhāva-saṃvara*; that which actually controls or stops the influx of *karmas* is called *dravya-saṃvara*.[77]

Saṃvara is to be practised through the observance of five-fold religious cautiousness (*samiti*), viz. carefulness in walking, carefulness in speaking, carefulness in eating, carefulness in taking up and setting down, carefulness in excreting, and by the observance of three-fold self-control (*gupti*), i.e. control of activities of the mind, body and speech. It also includes the practice of ten virtues (*dharma*), viz. forgiveness, humility, simplicity, absence of greed, austerity, self-control, simplicity, truthfulness, purity, renunciation and charity: twelve objects of contemplation (*anuprekṣā*) and forbearance of twenty-two hardships or sufferings (*parīṣaha*), and the observance of five-fold conduct (*cāritra*).[78]

The twelve objects of meditation are as follows :

1. Everything in the world is impermanent (*anitya*).
2. There is no real refuge in this world (*aśaraṇa*).
3. The evil nature of transmigration (*saṃsāra*).
4. A being has to transmigrate alone (*ekatva*).
5. The self is different from the body (*anyatva*).
6. The impurity of the body (*aśucitva*).
7. The inflow of karmic matter (*āsrava*).
8. The task of arresting the inflow of karmic matter (*saṃvara*).
9. Means of eradicating the karmic matter (*nirjarā*).
10. The nature of the material world (*loka*).

77. *Dravyasaṃgraha*, 34.
78. *Ibid.*, 35; *Tattvārthasūtra*, IX. 5-9; *Puruṣārthasiddhyupāya*, 202-209.

11. Difficulties of attaining enlightenment (*bodhidurlabha.*)
12. The ideal of holy life (*dharma*).

The path of holy life is full of hardships. The seeker of liberation has to patiently endure these hardships. The Jaina scriptures enumerate only twenty-two important hardships called *parīṣaha*. The word *parīṣaha* means to sustain, to bear up against. It follows that one must bear all those difficulties that arise in the practice of asceticism. An ascetic should bear with patience all those natural hardships or sufferings while following the practice of ascetic conduct. These include hunger, thirst, cold, heat, insect-bite, nudity, women, journeying, begging food, diseases etc.[79] A Jaina monk whose thought is fixed on ultimate release has to overcome these and other difficulties that naturally beset his extraordinary course of life.

The five-fold moral conduct consists of the following practices, viz, equanimity towards all friends and foes alike (*sāmāyikacāritra*), suitable amendments with a view to regaining equanimity after accidental transgression (*chedopasthāpanacāritra*), purification of heart through inoffensive conduct (*parihāraviśuddhicāritra*), control of passions in subtle forms (*sūkṣmasamprāyacāritra*) and the sublime conduct characterised by the utter cessation of passions (*yathākhyātacāritra*). Thus *saṃvara* is the complete control of all *karmas* resulting in the freedom of the self.

The word *nirjarā* is derived from the Sanskrit verbal root *jri* which means to wear down, to rub to pieces, to crush etc. It shows the gradual destruction of all actions. Thus falling away of all *karmas* attached to the self is called *nirjarā*. It is of two types : the first is known as what is due to ripening (*vipākaja*), and the second due to process other than ripening (*avipākaja*). The timely destruction of *karmas* and the destruction which is effected by ascetic practices (*tapas*) are called *vipākanirjarā* and *avipākanirjarā* respectively. A seed grows into a fruit. If it ripes by itself, it is called *vipāka*; but if it is plucked unripe and then ripened by an artificial device it is known as *avipāka*.[80] The processes and activities of the self whereby the effect of karmic coating on the texture of the self is neutralized reulting in their falling away from the self, are called *nirjarā*.

The main technique of *nirjarā* consists of the observance of aus-

79. For enumeration see *Tattvārthasūtra*, IX. 9.
80. *Tattvārthasāra*, VII, 2-4.

terities (*tapas*), both external and internal, physical and mental, which are an effective means of *saṃvara* as well as *nirjarā*. The term *tapas* includes any form of self-discipline which purifies the self and thereby leads to liberation. *Tapas* or austerity is twofold viz. external austerity and internal austerity. Each of these types of austerity has six sub-types. Thus fasting (*anaśana*), taking less meal than one's appetite (*avaman*), selecting the type of diet according to the range of choice or according to time, place or posture (*vṛttiparisaṃkhāna*), renouncing strong and delicious food etc. (*rasaparityāga*), living lonely, not sharing bed and seat with women and men (*viviktaśayanāsana*), and observing physical postures (*kāyakleśa*) are the six types of external austerity.[81] When one duly follows these external austerities, one obtains detachment, lightness of body, control of the senses, protection of asceticism and the shedding of *karma*.[82]

Expiation (*prāyaścitta*), humility (*vinaya*), respectful service (*vaiyāvṛttya*), scriptural study (*svādhyāya*), abadonment of not-self i.e. mind, body, sense-organs, passions etc. (*vyutsarga*) and meditation (*dhyāna*) constitute the six internal austerities.[83] The first *prāyaścitta* includes self-criticism, self-repentance and both, to accept due punishment, and not to repeat the fault again etc. *Vinaya* is of four types viz. paying due respect to right faith, knowledge, conduct and to the holy persons possessed of this trinity. *Vaiyāvṛttya* includes due service of *ācārya, upādhyāya, tapasvī*, diseased and old ascetics, community of monks, an elder monk, a distinguished monk etc. *Svādhyāya* represents five-fold study of sacred books, i.e. receiving instruction, asking questions with a desire to know, contemplating on the lines of scripture, reciting or revising scripture and preaching or giving religious sermons. *Vyutsarga* means renunciation of external and internal attachment[84] Here external attachment is the attachment to wealth, property etc. and internal attachment means emotions and passions etc. In general *vyutsarga* also means complete abdication of everything for certain time and detachment from what is not-self.

DHYĀNA

The sixth category of internal austerity is called *dhyāna* or con-

81. *Tattvārthasūtra*, IX. 19; *Puruṣārthasiddhyupāya*, 98.
82. *Tattvārthasūtra-bhāṣya*, IX. 19.
83. *Tattvārthasūtra*, IX. 20; *Puruṣārthasiddhyupāya*, 199; *Vyākhyāprajñapti*, 25.7.802.
84. *Tattvārthasūtra*, IX. 21-26; *Vyākhyāprajñapti*, 25.7.802.

centration of mind which is of the utmost importance for the cessation of *karmas*; *dhyāna* means meditation or concentration on the self, inner discipline, and calmnesss of mind. *Dhyānā* when rightly practised annihilates all *karmas* and leads to the realization of the true nature of the self. It has been said in the *Yogaśāstra* by Hemacandra: "*dhyāna* leads to the knowledge of the self and knowledge of the self leads to the destruction of the *karmas* which is nothing but *mokṣa*."[85] The *Tattvārthasūtra* states that concentration of thought on one particular object is called *dhyāna* and it extends upto one *muhūrta* i.e. forty-eight minutes with the best physical constitution.[86]

A fundamental means to *nirjarā* is meditation or *dhyāna*; when one meditates upon the pure nature of the self with controlled senses, one washes off the karmic stuff completely by the flood of *dhyāna*. Meditation or *dhyāna* is a means to self-realization. The *Pañcāstikāya* relates the origin, nature and effect of meditation and says that "in a person who has neither desire nor aversion, and who is free from ignorant attachment to sense pleasures and from the activity of thought, speech and body, there flames forth the fire of meditation that burns out all *karmas*, beneficial as well as baneful."[87] The effect of *dhyāna* is like a fire that burns the heap of *karmas*, provided one is indifferent, detached and disinterested towards sense pleasures and yogic activities. This means that self-absorption is the very essence of Jinist *dhyāna*.

In order to achieve self-absorption or concentration of mind, one must remove all obstacles, hindrances and impediments which divert the mind. Certain conditions are necessary for practising *dhyāna* as Akalaṅka points out, such as good atmosphere, accord with posture of the body, breathing slowly and steadily, avoidance of lethargic nature, sleep, sex-love, fear, doubt, sorrow etc.[88] The practice of *dhyāna* further requires faith, energy, heedfulness, insight into the nature of things, etc.

The Jaina thinkers broadly classify *dhyāna* into two types : inauspicious (*apraśasta*) and auspicious (*praśasta*). The first type is again sub-divided into painful (*ārta*) and harmful (*raudra*) which come out from hatred, illusion, greed, attachment and hence these two should

85. *Yogaśāstra*, IV. 113.
86. *Tattvārthasūtra*, IX. 27; *Vyākhyāprajñapti*, 25.6.770; *Sthānāṃgavṛtti*, 4.1.247.
87. *Pañcāstikāya*, 146 (ed. by A.N. Upadhye).
88. *Tattvārtha-Rājavārttika*, IX. 44; *Sthānāṃgasūtra*, IX. 2. 283,

be discarded. The second type consists of the the righteous (*dharmya*) and the pure (*śukla*) meditations.[89]

Dharmya-dhyāna consists of meditation on the fundamental *tattvas* as described in the scriptures after the command of Jina (*ājñāvicaya*), knowledge of ignorance (*avidyā*) and the ways and means to remove suffering (*apāyavicaya*), nature of the fruition of karmic stuff (*vipākavicaya*) and discerning the structure of the universe (*saṃsthānavicaya*).[90] The last, *saṃsthānavicaya-dharmyadhyāna*, has four sub-types known as *piṇḍastha*, *padastha*, *rūpastha* and *rūpātīta*.[91] *Piṇḍasthadhyāna* follows meditation based on the body, *padastha* assumes continuous meditation on the nature of siddhahood with the help of mantric syllables, *rūpastha* represents meditation on the glory and extraordinary qualities of *arhat* or *tīrthaṃkara* and *rūpātīta* implies concentration on liberated souls, *siddhas*, who are formless, pure, supreme, infallible and full of bliss. The practice of *dharmyadhyāna* is possible only for those persons who are in between the fourth and sixth spiritual stages called *guṇasthāna*. *Dharmyadhyāna* when duly practised leads directly to heavenly abodes and indirectly to *mokṣa*.[92]

The dawn of *śukladhyāna* is possible only when an aspirant reaches the seventh spiritual stage after duly concentrating on *dharmya-dhyāna*. It has four types : concentration on diversity (*pṛthaktvavitarka*), concentration on unity (*ekatvavitarka*), perseverance of subtle activity (*sūkṣma-kriyā-pratipāti*), complete annihilation of all activities (*vyuparata-kriyā-nivarti*).[93]

(i) (*Pṛthaktvavitarka*) : Here the aspirant shifts from one activity to another and all the threefold activities of mind, body and speech continue.[94] He goes from one substance to another and from one modification to another.[95] It depends upon scriptural knowledge.[96]

(ii) *Ekatvavitarka* : In this stage there is no shifting from one activity to another and from one object to another. This stage is also associated with scriptural knowledge but not with shifting. The first

89. *Tattvārtha-Rājavārrttika* IX. 28.
90. *Ibid.*, IX. 36; *Jñānārṇava*, 33.5; *Vyākhyāprājñapti*, 25.7.803.
91. *Jñānārṇava*, 37.1.
92. *Ibid.*, 41.16-27.
93. Pūjyapāda on *Tattvārthasūtra*, IX. 39.
94. *Ibid.*, IX. 40.
95. *Ibid.*, IX. 43.
96. *Ibid.*, IX. 43.

two types of *śukla-dhyāna* are attained during the course of seventh to the twelfth spiritual stages.[97]

(iii) *Sūkṣma-kriyā-pratirpāti* : After passing through the first two types, the aspirant attains *kevalajñāna* and this is the third stage of *śukladhyāna* where the subtle activity of body remains and all other activities cease. The four obscuring *karmas* are annihilated but only four non-obscuring *karmas* continue. This type of *dhyāna* is attained in the thirteenth spiritual stage.[98].

(iv) *Vyuparata-kriyā-nivarti* : It is attained when the omniscient is on the fourteenth stage; no yogic activities are there, all the *karmas* having been annihilated, the self attains siddhahood.[99]. The essential conditions that facilitate *śukladhyāna* are forbearance, humility, straightforwardness and freedom from greed.[100]

STAGES OF SPIRITUAL PATH (GUṆASTHĀNAS)

The map of the pathway to liberation according to Jainism envisages fourteen stages. These stages are in ascending order called *guṇasthānas*. Here the term *guṇa* stands for the nature of the self in possessson of right belief, knowledge and conduct, and *guṇasthāna* means the stage of the self on the way of purificatien and liberation. The *Gommaṭasāra* states that the psychical condition of the self caused by the operation of karmic particles in rising, subsiding, annihilating, or partly subsiding and partly annihilating forms is called *guṇasthāna*.[101] The self attains its innate nature and frees itself from the karmic encrustation through the stages of spiritual path and in the last stage it realizes its complete perfection.

The Jainas believe that the self has an inherent capacity to get rid of the wheel of worldly existence and to attain liberation. This capacity or tendency causes uneasiness with worldly sufferings and tries to elevate the self. This tendency, force or urge which comes out from within the self is technically known as *yathāpravṛttakaraṇa*.[102] It lasts only for less than forty-eight minutes (*antarmuhūrta*). The

97. *Ibid.* IX. 41-42.
98. *Ibid.*, IX. 44
99. *Ibid*,
100. *Dhyānaśataka*, 69; N. Tatia, *op. cit.*, p. 291.
101. *Gommaṭasāra*, (*Jīvakāṇḍa*), 8,
102. *Viśeṣāvaśyakabhāṣya*, 1204-1217; see T.G. Kalghatgi, *Some Problems in Jaina Psychology* p; 152.

Viśeṣāvaśyakabhāṣya tells us the function and operation of this energy called *yathāpravṛttakaraṇa* towards self-realization. The struggle for self-realization consists of two ways namely *apūrvakaraṇa* and *anivṛttikaraṇa*. Here the word *karaṇa* means an urge to push up the self toward ultimate goal. The process of *apūrvakaraṇa* enables the self to steer clear all the impediments of *karmagranthi* while *anivṛttikaraṇa* leads to the dawn of perfection. The process of *apūrvakaraṇa* lessens the duration and intensity of *karmas* in the following four processess : destruction of the duration (*sthitighāta*), destruction of the intensity (*rasaghāta*), conversion of longer duration of *karmas* into very short duration of not more than even a *muhūrta* (*guṇaśreṇi*), and the conversion of intensive degrees of *karmas* into milder degrees (*guṇasaṃkramaṇa*).[103] In the *anivṛttikaraṇa*, the most intensive type of passions and vision-deluding *karmas* are destroyed and one gets the fourth stage of *guṇasthāna*.[104]

The *Labdhisāra* describes the operation of the process of *yathāpravṛttikaraṇa* as manifesting into two forms, i. e. *apūrvakaraṇa* and *anivṛttikaraṇa*. By these processes the self paves the way towards self-perfection in four ways :

(i) annihilation and subsidenc of karmic matter :
(ii) purification of the self by these processes;
(iii) the possibility of getting instruction from the sages;
(vi) reduction in the duration of all types of *karmas* except the age-determining *karmas*.[105] However, this effort for self-purification is possible only to *bhavyajīvas*, those who are capable of attaining liberation. With this background, let us study the doctrine of *guṇasthānas* through which an aspirant passess in the course of spiritual development toward *mokṣa*.

1. PERVERSITY OF ATTITUDE (MITHYĀDṚṢṬI)

This is the lowest stage of wrong notion of the self obsessed with gross ignorance which is caused by the absence of the effects of right attitude.[106] Here the self accepts wrong belief as right belief under false impression. Every self exists in this stage at least to a minimum

103. Vīrasena on *Ṣaṭkhaṇḍāgama*, vol. VI, p. 222.
104. See D. N, Bhargava, *Jaina Ethics*, p. 210.
105. *Labdhisāra*, 3-7 : Kalghatgi, *Some Problems in Jaina Psychology*, p. 153.
106. Cf. *Viśeṣāvaśyakabhāṣya*, 521.

extent, that is why it is called *mithyādṛṣṭiguṇasthāna*. All the unawakened *jīvas* remain in this stage without beginning and without end, but with those who have experienced right vision and again fall back to this stage do not sink deep but they get over it sooner or later. This state can be compared to a blind man who is unable to say what is ugly and what is beautiful. A man engrossed in *mithyādṛṣṭi* cannot discriminate between reality and unreality. From this stage, the self passes to the fourth stage.

2. TASTING OF RIGHT BELIEF (SĀSVĀDANA-SAMYAGDṚṢṬI)

It is the state of a short duration because the self passes through the second stage while falling down from the fourth or higher stage. Here the self has only the taste of true faith and goes between wrong and right notion.

3. MIXED ATTITUDE (MIŚRA)

It is the mixture of right and wrong faith due to the rise of *samyogmithyātva-karman*. The faculty of right faith is partly pure and partly impure. It is also a transitional stage which lasts only for an *antarmuhūrta*, then it may either go to higher stage or may fall back to second or first stage.

4. RIGHT BELIEF WITHOUT ABSTINENCE (AVIRATASAMYAGDṚṢṬI)

On account of subsidence of four intense types of passions (*anantānubandhikaṣāyas*), the self gets right vision on the spiritual path towards emancipation but cannot perform the rules of conduct necessary for the elevation of it. The right vision of this stage is of three kinds viz. right vision attained due to subsidence of vision-deluding *karmic* matter (*aupaśamikasamyaktva*), right vision-attained due to annihilation of four life-long passions, and three sub-classes of right vision-deluding *karmas* (*kṣāyika-samyagdṛṣṭi*) and the attainment of right vision through subsidence-cum-annihilation of the relevant *karmas* (*kṣāyopaśamika*).[107]

5. PARTIAL RENUNCIATION (DEŚAVIRATA)

In this stage the self feels the importance of self-discipline and right conduct, he cannot adopt full ascetic code of conduct but adopts partial renunciation, i.e. the practice of twelve *aṇuvratas* and eleven stages (*pratimās*).

107. *Gommaṭasāra : Jīvakāṇḍa*, 25-26.

6. SELF-CONTROL WITH SPIRITUAL INERTIA (PRAMATTASAṂYATA)

In this stage the ascetic is only partly under the influence of passions due to *pramāda* or spiritual inertia. This *pramāda* causes impurity and obstructs observance of complete vows.

7. SELF-CONTROL FREE FROM ALL NEGLIGENCE (APRAMATTA-SAṂYATA)

Here the self attains purification due to proximity with *śukla-dhyāna*. In this stage gross passions are destroyed, anger is absent but milder passions remain. There are two ways of elevating the self: through subsidence in which conduct-infatuating *karma* is being subsided, and second through annihilation of *karma*. The second way is sure to lead to *mokṣa*.

8. INITIATION TO THE HIGHER LIFE (APŪRVAKARAṆA)

Through the performance of right conduct, the self enjoys spiritual experience and practices *śukladhyāna*. Here pride completely disappears but deceit and greed can rise. It remains at least for one instant and at the most for an *antarmuhūrta*.

9. INCESSANT PURSUIT OF HIGHER LIFE (ANIVṚTTIKARAṆA)

The dawn of enlightenment begins in this stage due to pure meditation and greater purity. Here the deceit disappears and one becomes neutral to sex. The maximum duration of this stage is an *antar-muhūrta*.

10. CONDITION ALMOST DEVOID OF DESIRES (SŪKṢAMASĀMPARĀYA)

All passions are annihilated except slight greed which troubles now and then. Dr. N. Tatia says that "this subtle greed can be interpreted as the subconscious attachment to the body even in the souls which have achieved great spiritual advancement."[108] This stage lasts only for an *antarmuhūrta*.

11. CONDITION OF SUPPRESSED PASSIONS (UPAŚĀNTA-KAṢĀYA)

This is a very critical stage for the aspirant. If the psychic condition is controlled by the suppression of entire conduct disturbing actions (*cāritramohanīya karmas*), the aspirant rises to the twelfth stage, but in case he fails to control, he may fall back to the lowest

108. N. Tatia, *Studies in Jaina Philosophy*, p. 278.

stage. It also lasts for an *antarmuhūra*.

12. CONDITION OF DESTRUCTION OF PASSIONS (KṢĪṆAKAṢĀYA)

This is the highest stage when annihilation of *karmas,* including *ghātiyakarmas*, is achieved. The aspirant remains for an *antarmuhūrta* in this stage and then attains *kaivalya* (omniscience).

13. OMNISCIENCE IN THE EMBODIED CONDITION (SAYOGA-KEVALĪ)

This is the stage of an *arhat* or *tīrthaṃkara.* Here the self is possessed of body and *yoga*. Of the five conditions of bondage, the first four are completely destroyed but the yogic activities remain. The self attains omniscience and it remains in this stage for at least one *antarmuhūrta* and not more than a *pūrvakoṭi.* This stage can be compared to the stage of *jīvanmukti* of other systems of Indian thought.

14. THE STATE OF SIDDHAHOOD (AYOGA-KEVALĪ)

This is the last and the highest stage where all the passions, activities and *karmas* are annihilated by means of third and fourth types of *śukladhyāna.* It lasts only for such a short time as is taken by uttering five letters a, i, u, r, lṛ and then leads to complete liberation.[109]

STAGES OF SPIRITUAL PROGRESS OF A HOUSEHOLDER (PRATIMĀS)

A true Jaina householder has to pass through eleven stages of spiritual progress, technically called *pratimā*, in order to elevate his self and reach the highest stage of liberation. The word *pratimā* means a statue but Jaina thinkers conceived it as forming a regular progressing series. It is as Williams states "a *sopānamārga*, a ladder on each rung of which the aspirant layman is to rest for a number of months proportionate to its place on the list before he is fit to supplement and reinforce his achievement by the practice of the succeeding stage."[110] Thus *pratimās* are the ascending steps towards the ascetic conduct which itself is right conduct. There are eleven *pratimās* which are as follows :

1. The stage of right vision (*darśana-pratīma*).
2. The stage of observing vows (*vrata-pratimā*). A Jaina householder should observe twelve vows consisting of five minor vows (*aṇuvrata*), three *guṇavratas* and four *śikṣāvratas.*

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109. *Gommaṭasāra, Jīvakāṇḍa*, 9-10.
110. R. Williams, *Jaina Yoga*, pp. 172-73.

3. The stage of practising equanimity (*sāmāyika-pratimā*). The householder has to observe equanimity and practice concentration on self (*sāmāyika*) for forty-eight minutes three times daily.
4. To observe weekly fast (*poṣadha-pratimā*).
5. Avoiding the use of animate articles (*sacittatyāgopratimā*). One must not use or eat uncooked roots, fruits, seeds, vegetables etc. without getting them boiled.
6. Abstinence from eating at night (*rātri-bhukta-tyāga-pratimā*).
8. Complete celibacy *abrahmavarjana-pratimā*).
8. Renunciation of all wordly occupations and engagements (*ārambha-tyāga-pratimā*).
9. Renunciation of all worldly concerns (*parigrahatyāga-pratimā*).

10-11. The stages of renunciation of the world and of becoming an ascetic (*uddiṣṭa-tyāga-pratimā* and *śramaṇa-bhūta-pratimā*).[111]

In the last *pratimā* the aspirant becomes pure-hearted, leads the life just like a *muni* or saint and aspires for the final emancipation. In Jainism the principle of non-injury to any living being (*ahiṃsā*) underlies every rule of right conduct. "Just as I do not like pain, so nobody else in the world likes pain" is the central rule of Jaina ethics.

HARIBHADRA'S CONTRIBUTION TO YOGA

In the field of comparative study of *yoga*, Haribhadra's position is of great importance. He has contributed a great deal towards the development of *yoga*. He has written a number of books on the subject of *yoga* such as the *Yogabindu*, *Yogadṛṣṭisamuccaya*, *Yogaviṃśikā*, and *Yogaśataka*. All these works occupy important position in the Jaina doctrine of *yoga*. I am indebted to my mentor, Professor L.M. Joshi, for explaining to me the significance of these works of Haribhadra from the stand-point of the comparative study of religion.

According to Haribhadra, all religious, ethical and spiritual tendencies that lead to elimination of worldly sufferings and are conducive to *mokṣa* are called *yoga*. This *yoga* is of five types. 1. cultivation of proper posture (*sthāna*), 2. correct pronunciation (*ūrṇa*), 3. right understanding of the meaning (*artha*), 4. concentration on the image of a *tīrthaṃkara* or deity (*ālambana*) and 5. con-

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111. *Ratnakaraṇḍaśrāvakācāra*, 137-147; *Cāritra-pāhuḍa*, 22; *Vasunandiśrāvakācāra*, 4; *Uvāsagadasāo*, 70.

centration on abstract and internal attributes of a *tīrthaṃkara* or deity (*anālambana*). Of these five types, the first two—*sthāna* and *ūrṇa*— are known as bodily activities while the last three, *artha*, *ālambana* and *anālambana* constitute internal activities performed by knowledge. [112]

There is a further sub-division of each of these five types of *yoga* into *icchā*, *pravṛtti*, *sthira* and *siddhiyoga*. Here *ichhāyoga* means a will or interest in practising these activities; *pravṛtti* consists in actual practice; where one achieves stability that is *sthirayoga*. Finally when one has perfect control and mastery over these activities it is called *siddhiyoga*.[113] Each of these activities is mastered in right manner in order to attain full course of yogic practice. In the beginning, one has to develop right posture, right utterance of the meaning, right concentration upon the image of *tīrthaṃkara* and in the last concentration on the subtle attributes of the released saint.

For the proper practice of yogic activities, four ways are to be followed by different persons with different notions. One can practice either out of love or through devotion, either through the notion of scriptural duty or with disinterested actions.[114] The first two ways lead to worldly prosperity while the last two aim at ultimate goal i.e. liberation.

The teachers and prophets of different religious systems declare that suffering is universal. No one can deny that worldly beings are in the possession of the cycle of worldly existence from time immemorial due to deep rooted darkness of delusion. Fredom from delusion or ignorance is the main aim of every spiritual system. Haribhadra points out that different systems express the same thing though in different forms. The self is given the name of *puruṣa* in Jainism and Vedānta; the name *kṣetravit* is given in the Sāṃkhya system and *jñāna* in Buddhism. The cause of bondage is *avidyā* according to the Vedānta and Buddhism, *prakṛti* according to the Sāṃkhya system and *karma* according to the Jaina faith Similarly the relation between self and non-self is described as *bhrānti* in the Vedānta and Buddhism, *prakṛti* in the Sāṃkhya system and *bandha*

112. *Yogaviṃśikā*, *1-2*. In the *Abhidhānacintāmaṇi* (1.77) the term *yoga* has been explained as the means of attaining *mokṣa*, it includes *jñāna*, *darśana* and *cāritra*.

113. *Ibid*., 4.

114. *Ibid*., 18.

in the Jaina system.[115] This shows that there is no diversity among different systems but there is an underlying unity prevailing every where. A *yogī* must see unity in difference in order to attain self-realization.

Haribhadra clearly states that a being experiences worldly existence due to its connection with what is other than being, and when this connection is cut off, the being experiences *mokṣa* which is its very nature.[116] It is through *yoga* that a being dissociates itself from the non-being and shines in its real nature. Hence *yoga* is the factor that joins one to *mokṣa* and is a means to attaining it. So *yoga* is the effort, the technique, the way, the means, which connects the self with the transcendental being.

About the greatness of *yoga* Haribhadra says that *yoga* is like a 'desire-yielding tree' (*kalpataru*), and a 'wish-yielding jewel' (*cintāmaṇi*), the chief among spiritual performances and it is conducive to *mokṣa*. *Yoga* acts like a fire to destroy the seed of rebirth.[117] As the impure gold is purified by fire, so impurity of self is purified by the fire of *yoga*.[118]

Haribhadra describes five kinds of *yoga* viz. *adhyātma*, *bhāvanā*, *samatā* and *vṛttisaṃkṣaya*.[119] By *adhyātma* he means understanding the nature of things with moral conduct and scriptural authority. It destroys evil tendencies and leads to the concentration of mind. The daily practice of *bhāvanā* with concentrated mind removes inauspicious acts and promotes noble mental state. The concentration of mind is called *dhyāna* which produces aversion to worldly existence. The fourth stage of *yoga* is called *samatā* or equanimity which destroys subtle types of *karmas* and effects a break in the continual existence. The last stage is known as *vṛttisaṃkṣaya* or the destruction of all types of *karmas*, cessation of all types of activities and attainment of *mokṣa*, the permanent seat of bliss.[120]

Adhyātma is the fundamental means to attain *yoga*. It enables one to realize true nature of things by following the right path without any negligence. It destroys evil deeds and produces concentration of mind with enlightenment. A person who is experiencing the latter

115. *Yogabindu*, 17-18.
116. *Ibid.*, 6.
117. *Ibid.*, 37-38.
118. *Ibid.*, 41.
119. *Ibid.*, 31.
120. *Ibid.*, 359-367.

half of the last *pudgalāvarta* and who is *bhinnagranthi* as well as a *cāritrin* can acquire *adhyātma*.[121] Those who maintain *adhyātma* have the feelings of friendliness, compassion, joy, neutrality in relation to all living beings. *Adhyātma* is the means to concentrate upon reality through the practice of five vows and cultivation of universal friendship, liking for goodness, kindness towards suffering people and neutrality to the wicked ones.

YOGADṚṢṬISAMUCCAYA

Let us understand man's ethical perfection by means of different types of *yoga* as described in Haribhadra's another work, the *Yogadṛṣṭisamuccaya*. The author distinguishes three type of *yoga* viz. *yoga* by intention (*ichhāyoga*), *yoga* by scripture (*śāstrayoga*) and *yoga* by self-exertion (*sāmarthyayoga*). The last is the highest type of *yoga* which is conducive to liberation.[122] He further sub-divides the last type of *yoga* into two ways. The first is characterized by renunciation of all *kṣāyopaśāmika dharmas* and the second is marked by a renunciation of all types of *yoga* (i.e. of all bodily, mental and vocal activities). Of these two types the former is practised at the time of second *apūrvakaraṇa*, i.e. in the ninth stage of spiritual development while the second occurs in the last stage of spiritual development which immediately results in the attainment of *mokṣa*. The last one is treated as the highest *yoga* on account of its joining with *mokṣa* i.e. attainment of final emancipation.[123]

The eight *yoga* view-points (*yoga-dṛṣṭis*) which may be briefly discussed here are only the elaboration of the above three type of *yoga*.[124] The eight *yoga* view-points are enumerated as *mitrā*, *tārā*, *balā*, *dīprā*, *sthirā*, *kāntā*, *prabhā* and *parā*. These eight *yoga* view-points are to be compared with the type of light as is produced by the particles of straw-fire, cow-dung fire, wood-fire, the light of a lamp, the light of a jewel, the light of the star, the light of the sun and the moon.[125] The first four *yoga* view-points are liable to degenerate as these are not attended by truthful knowledge but the last four are accompanied by the knowledge of truth and they are

121. *Ibid.*, 72.
122. *Yogadṛṣṭisamuccaya*, 3-5.
123. *Ibid.*. 9-11.
124. *Ibid.*, 12.
125. *Ibid.*, 13-15.

superior to the first four and lead to the final goal.[126]

These eight *dṛṣṭis* can be compared to the eight-fold *yoga* of Patañjali's system, viz *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi*. Yet another set of eight stages is that of Bhagavaddatta who has enumerated eight desirable characteristics of mind, viz. *adveṣa, jijñāsā, suśrūṣā, śravaṇa, bodha, mīmāṃsā, pratipatti* and *pravṛtti*; a third set is that of Bhadanta Bhāskara who has described freedom from eight undesirable traits of mind viz. *kheda, udvega, kṣepa, utthāna, bhrānti, anyamud, ruk* and *āsaṃga*.[127] Haribhadra finds a parallelism among these three sets of eight spiritual stages, by showing that these exactly correspond to his eight *dṛṣṭis* in his own proposed treatment.

In the first *yoga* view-point or *dṛṣṭi* called *mitrā*, the self attains very little real understanding but it accumulates such seeds of *yoga* (*yogabīja*) which are helpful to the cause of *mokṣa*. The self develops high regard for the *tīrthaṃkaras* and offers prayer to them. It also pays respect to the preceptors and genuine *yogins*. It has natural sympathy for the suffering people, absence of enmity towards great ones and fair dealing with all without any difference.[128]

In the second *dṛṣṭi* called *tārā*, the understanding is somewhat clear and there is observance of certain rules as well. The self has intense liking for the discussions on *yoga* and develops respectful attitude towards pure *yogins*. The self now does not indulge in violent activities, aspires for greater progress and develops relation with superior personages. One reflects worldly existence in the form of misery and one tries earnestly to get rid of it.[129]

The third *dṛṣṭi* known as *balā* reflects firm understanding attained with right posture. There is no intense curiosity to know the doctrinal truth. The evil thoughts vanish automatically and comfortable sitting postures are gained easily.[130]

In the fourth stage of *dīprā*, one gets control over breath and one listens to doctrinal discourses but cannot possess subtle type of understanding. Religion is considered dearer than life and the *yogī* is always eager to sacrifice his life for the sake of religion.[131]

126. *Ibid.*, 19-20.
127. *Ibid.*, 16.
128. *Ibid.*, 21-32.
129. *Ibid.*, 41-48.
130. *Ibid.*, 49-50.
131. *Ibid.*, 57-58.

The above four *yoga* view-points are developed by those persons who still lack in truthful knowledge (*avedyasaṃvedyapada*).[132] It is only the last four *yoga* view-points that are possessed with the knowledge of truth (*vedyasaṃvedyapada*). The truthful knowledge is attained with the help of noble persons and with the study of scriptural texts.[133] One must utilize one's understanding in a threefold way, viz. on the basis of scriptures, on the basis of his own logical understanding and on the basis of constant practice of *yoga* in order to realize ultimate truth.[134]

The fifth stage is called *sthīrā*; here the self is in constant touch with truth, its every action is accompanied by subtle type of understanding and it looks at the external world like a dream, a mirage, a juggler's trick and a *fata morgana.* The world appears as worthless and the self is now capable of subtle thinking and good conduct.[135]

In the stage of *kāntā* the self is always attentive to religious truths derived from scriptures and wordly enjoyments have no attraction. This stage is always characterized by meaningful consequences resulting from a penetration into the nature of things.[136]

At the seventh stage known as *prabhā*, the self develops the capacity of meditative concentration and enjoys the bliss born of meditation. Haribhadra asserts that this *yoga* view-point is differently stated by different systems as *praśāntavāhitā* in the Sāṃkhya system, *visabhāga-parikṣaya* by the Buddhist School, *śivavartman* by the Śaivas and *dhruvādhvan* by the Mahāvratikas.[137]

The last and the final stage is called *parā;* here the self is totally free from all sorts of worldly attachments. It receives supreme type of meditative concentration *(samādhi)*.[138] The self now is free from all spiritual defilements, attains omniscience, seeks to bestow supreme benefits on others and reaches the highest point of *yoga*. Then the self is freed from all bodily, mental and vocal activities attains pure and perfect position called *mokṣa*.[139]

Haribhadra harmonizes all controversial points regarding omni-

132. *Ibid.*, 67.
133. *Ibid.*, 85.
134. *Ibid.*, 101.
135. *Ibid.*, 154-156.
136. *Ibid.*, 164-169.
137. *Ibid.*, 171, 175-77.
138. *Ibid.*, 178.
139. *Ibid*, 185-86.

sciene (*sarvajñatva*) and final emancipation (*mokṣa*), keeping in mind divergent views of different systems. He emphatically declares that ultimate truth is one. It cannot be many since the numerous omniscient persons cannot hold essentially different view-points. It is only one's own deluded view which discriminates between them in order to hold one in special reverence. He further says whosoever is an omniscient, he must be essentially one everywhere It is most essential that those who believe in omniscience must have due reverence for all omniscient persons.[140]

The nature of liberation cannot by known to ordinary mortal due to its being supersensuous in character (*atīndriya*). But is can be realized through supreme power of yogic practices. There is no controversy when the truth has dawned. The difference is merely in terminology and not in point of essence. The realization of ultimate truth transcending all worldly sufferings is called *nirvāṇa*. It is essentially one even if it may be designated by different names.[141] Haribhadra holds that the ultimate truth is known as Sadāśiva, Parabrahman, Siddhātman, Tathatā etc. in different systems; though different in words yet the essence of all is the same. [142] This clearly shows that different synonyms for *nirvāṇa* mean the same thing, even etymologically if critically studied. According to him all the different systems believe that the ultimate state of soul's existence is totally free from all desires, sufferings, diseases, activities and rebirth.[143]

Haribhadra suggests the reasons why there is difference of opinion among different systems though the experience of ultimate truth is one. The enlightened persons may have revealed the truth in accordance with the requirements of spiritual disciples. Their teachings exhibit diversity of types in relation to the level of understanding possessed by the disciples concerned. In other words we can say that their teaching is essentially one and the same though it appears different to different persons owing to good deeds performed by them in their previous births.[144] The diversity in teaching of sages is due to the diversity in standpoints or to the diversity in periods of time or

140. *Yogadṛṣṭisamuccaya*, 101–104.
141. *Ibid.*, 129.
142. *Ibid.*, 130.
143. *Ibid.*, 131.
144. *Ibid.*, 134-36.

some other diversity of a kindred type.[145] So the teachings of enlightened souls must be understood in their proper context, meaning and intention. Even mere logical argument fails to produce right meanings of subtle revelations without thoroughly knowing their intentions. One must cultivate faith in spiritual assertions.

Haribhadra mentions four types of *yogins* viz. *gotrayogin*, *kulayagin*, *pravṛttackarayogin* and *siddyayogin*. The *yogins* of the first type are born in the families of yogins; they are just for the sake of name, while *kulayogin* and *pravṛttacakrayogin* possess meritorious qualities, and are entitled to perform yogic exercises and can attain liberation. The *siddhayogins* are those who have realzed the ultimate truth.[146]

YOGAŚATAKA

For Haribhadra, the chief aim and object of *yoga* is to realize the ultimate truth. For this he distinguishes *yoga* from two standpoints i.e. real and practical. From the real standpoint, right faith, right knowledge and right conduct coming together in one soul constitute real *yoga*. (*niścaya-yoga*) because it unites the self to *mokṣa*.[147] Those things which lead to the final development of these three attributes. viz. right faith etc. form the practical *yoga* (*vyavahāra-yoga*) which includes respectful attitude towards *yogins*, desire for scriptural knowledge and the practices of good conduct etc.[148] Here right knowledge means right understanding of the nature of things; right faith means true and final belief in the same, and right conduct stands for the right action accompanied by right knowledge and right faith. These three constitute the real and final path known as *yoga*.[149]

Each *sādhaka* in order to attain perfection must adopt spiritual discipline on the basis of purity of mind, body and speech which satisfies the criterion of *yoga*. He should live in the company of those who are superior in spiritual development and must remove his inner weaknesses like anger, hatred and attachment through penances, study of scriptures and devotion to the preceptor etc. These are the means of *yoga* to attain liberation.

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145. *Ibid.*, 138.
146. *Ibid.*, 210-13.
147. *Yogaśataka*, 20
148. *Ibid.*, 4-5.
149. *Ibid.*, 2-3.

MEANING AND NATURE OF LIBERATION

The word *mokṣa* is derived from the Sanskrit verbal root *muc* which literally means 'to release', 'to set free', 'to liberate' or 'to loosen'. The term *mokṣa* means release, freedom, liberation and emancipation.[150] It is a religious concept which means ultimate release or spiritual liberation from conditioned existence or *saṃsāra*. It is also a metaphysical concept which denotes the ultimate state of supreme peace and final beatitude. In the sacred literature of India a number of synonyms of *mokṣa* are found e.g. *mukti*, *siddhi*, *nirvāṇa*, *amṛtattva*, *bodhi*, *vimukti*, *viśuddhi*, *kaivalya*, etc. *Mokṣa* is a name of spiritual perfection, of the final goal and of the end of sufferings. He who attains *mokṣa* does not come again to this world and he is above good and evil and always enjoys peace that passeth understanding.

It is well known that the word *nirvāṇa* is a synonym of *mokṣa*. Nirvāṇa means eradication of all the passions (*kleśas*) and craving (*tṛṣṇā*); it also means the attainment of immortality and ultimate freedom. Monier Monier-Williams explains the word *nirvāṇa* as 'blown or put out, extinguished, calmed, quieted, tamed, lost, disappeared, blowing out, extinction of the flame of life, final emancipation from matter and reunion with the supreme spirit, absolute extinction or annihilation of individual existence or of all desires and passions, highest bliss or beatitude'.[151]

In Buddhism the word *nirvāṇa* is employed often in connection with a burning fire or in connection with a burning lamp, and it is understood to mean extinction. According to Jainism *nirvāṇa* denotes the final liberation (*mokṣa*) of the self from all snares of *karmas*. It is not the annihilation of the self, but its realization in final beatitude or the blessedness. Nirvāṇa implies complete separation from all those impurities which curtail and hinder the natural qualities of the self.

In the metaphysical sense Nirvâṇa or *mokṣa* is the state of the essence of pure consciousness. It is the realization of the self by the self, making the self free from all types of *karmas*. It is the cessation of whole mass of suffering, where there is neither birth nor death, nor decay, nor disease, nor contact, nor separation, nor agreeable, nor disagreeable. It is the waning out of all evils in man, the end of

150. Monier Monier-Williams, *A Sanskrit-English Dictionary*, pp. 834-35.
151. *Ibid.*, p. 557.

craving, the removal of greed, the separation of anger, the tearing out of all weakness in man. It is the end of the whole worldly process. It is the highest, eternal, pure, everlasting, blissful state.

Although we can to some extent state the nature of liberation in positive terms, yet it is very difficult to express the nature of liberation, since the words fail to describe it in any any way. As the *Ācārāṃgasūtra* says:

> "All sounds recoil thence, where speculation has no room, nor does the mind penetrate there. The liberated is not long, nor small, nor round, nor triangular, nor quadrangular, nor circular; he is not black, nor blue, nor red, nor green, nor white; neither of good nor bad smell; neither bitter nor pungent, nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter); he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch –nothing of that kind."[152]

Thus the explanation of *mokṣa* or *nirvāṇa* is beyond our verbal expression. That is why wherever the term occurs in the scriptural texts of any one of the systems of Indian religious tradition, we find generally the negative expressions of the concept. The Jaina scriptural texts are also replete with such negative expressions. However, at certain places we may also trace out the positive expression of *mokṣa* where it is defined as unobstructed, peaceful, auspcious and blissful, and which can only be attained by great sages.[153]

The *Yogasāra-prābhṛta* describes the nature of a *siddha* and states that self of a liberated being is devoid of any contact with the objective world, firm in its innate nature, free from all types of exertions (passions) and is like a motionless sea. It is free from all types of defilements, is perfect and spotless, hence it is unobstructed and always rests in blissful state.[154] It is the complete deliverance from the four destructive (*ghāti*) and four non-destructive (*aghāti*) coverings of *karmas*; *karmas* cannot be attached to the state of

152. *Ācārāṃgasūtra*, I. 5.6; Eng. tr, by Jacobi in SBE, vol. XXII, p. 52,
153. *Uttarādhyayanasūtra*, XXIII.83.
154. *Yogasāra-prābhṛta*, VII, 28-29.

perfect autonomy, purity, peace and bliss. The *Tattvārthasūtra* tells us that liberation is freedom from all karmic matter, owing to the non-exitence of the cause of bondage and the shedding of all *karmas*.[155]

There are two kinds of *mokṣa*, viz. *bhāva-mokṣa* and *dravya-mokṣa*. The evolution or modification of the self which is the cause of the eradication of all *karmas* is called *bhāva-mokṣa*; the actual freedom from all kinds of *karmas* is known as *dravya-mokṣa*.[156] By *bhāva-mokṣa* is understood the liberation attained through the eradication of four kinds of *ghātiya-karmas*, namely *jñānāvaraṇīya, darśanāvaraṇīya, mohanīya* and *antarāya*. By *dravya-mokṣa* is meant the liberation attained through the destruction of last four kinds of *aghāti-karmas* viz, *vedanīya, āyus, nāma*, and *gotra*. So the perfect liberation is achieved when both kinds of *karmas*, namely *ghāti* and *aghāti*, are destroyed.

In accordance with *dravya-mokṣa* and *bhāva-mokṣa*, we have two points-of-view also, practical and real. From the practical point-of-view, right faith, right knowledge and right conduct are attributed to the self, but from the real point of view, there is no difference in right faith, knowledge and conduct in the liberated self.[157]

NATURE OF LIBERATION

The nature of liberation can be realized only when the cause of bondage has been uprooted. Dissociation of *karmas* from the self and complete destruction of all *karmas* is liberation.

The author of the *Gommaṭasāra* states that the self which is free from eight types of *karmas*, has attained purity, bliss, and an ever-lasting state, is possessed of the eight qualities, viz. perfect knowlege, (*kevalajñāna*,), perfect perception (*kevaladarśana*), infinite power (*anantavīrya*), perfect right belief (*samyaktva*), undisturbability (*avyāvādha*)), extreme fineness (*sūkṣmatva*), interpenetrability (*avagāhanatva*), and neither of low nor of high family (*agurulaghu*). With the attainment of all that was to be attained, residing at the top of the universe, the self is called liberated self (*siddha*).[158]

Pūjyapāda states about the nature of *mokṣa* in the introduction to his *Sarvārthasiddhi* that liberation is the extremely pure condition, when the self is free from body and all karmic matter, and

155. *Tattvārthasūtra*, X. 2
156. *Dravyasaṃgraha*, 37.
157. *Samayasāra*, verse 7.
158. *Gommaṭasāra : jīvakāṇḍa*, verse 68.

attains unthinkable innate attributes of knowledge and unlimited bliss; this extremely pure state of the self is called liberation.[159] It is further stated in the *Samādhiśataka* that the liberated one is pure, independent, perfect, free, lord, indestructible, in the highest position, the greatest soul, the highest soul, glorified and conqueror.[160] According to the *Puruṣārthasiddhyupāya* the liberated being is always dirtless, rightly fixed in one's own nature, withont any hindrance, quite pure like the sky, the greatest self, enlightening itself in that highest position. He has done all that was to be done, knowing all the substances, being the greatest self, full of knowledge and bliss.[161]

A perfectly liberated being is totally free from all sorts of impediments and shines with his innate qualities of infinite knowledge, infinite perception, infinite bliss and infinite power. He dwells in complete quiescence. In reality, the existence of the self in its pure form for ever is *mokṣa*. It is a state of complete development of the self. The liberated *jīva* always remains in *siddhaśilā* and never returns to *saṃsāra*. As the seeds consumed by fire do not grow further, so when their seeds in the form of *karmas* are burnt up, the liberated beings do not return to the universe.[162] They live unexcelled for all eternity endowed with unending and unsurpassed bliss.

The glory of *siddhātman* is unsurpassed in the three worlds. Those who attain *nirvāṇa* possess the lustre of pure gold; they shine with effulgence which is the crest-jewel of three worlds.[163] The *Uttarādhyayanasūtra* speaking about eternity, immortality and perfection of *nirvāṇa* or deliverence says that :

> "It is safe, happy, eternal and quiet place in veiw of all, but difficult of approach, where there is no old age nor death, no pain nor disease. It is what is called *nirvāṇa* or freedom from pain, or perfection which the great sages reach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence.[164]

The perfected and liberated beings with perfect knowledge, bliss, peace, purity and harmony reside in *siddhaśilā*, the abode of perfected souls.

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159. *Sarvārthasiddhi*, Introduction, p. 1-
160. *Samādhiśataka* 6 (ed. by Brahmachari Sital Prasad, p. 28)
161. *Puruṣārthasiddhyupāya*, 223-224.
162. *Daśāśrutaskandha*, 5-12.
163. *Ratnakaraṇḍaśrāvakācāra*, 134.
164. *Uttarādhyayanasūtra*, XXIII, 81-84.

The nature of emancipated self is absolutely pure knowledge. The *Samayasāra* says :

> "As the characteristic of the soul is to be always knowing, therefore the soul is certainly the subject of knowledge, the knower par excellence. It should be understood that knowledge and the knower cannot be differentiated from each other."[165]

TYPES OF LIBERATED BEINGS

The Jaina tradition acknowledges different categories of enlightened beings. Thus the words *arhat*, *tīrthaṃkara*, *jina* and *siddha* are referred to in the Jaina texts, standing for different types of beings who have attained enlightenment and liberation.

ARHAT

The word *arhat* is used commonly to mean a worthy one, a holy one, a sacred one, a seer, a sage, an illustrious one. According to one definition he who has destroyed the enemies (*ari*) or passions is called an *arhat*. In the texts of Śramanic systems he who has qualified himself for the attainment of *nirvāṇa* is described as an *arhat*. The word is common to both Buddhism and Jainism, and Buddha as well as Mahāvīra are called *arhats*. The Jainas and the Buddhists pay homage to all *arhats*.

An *arhat* is free from four destructive *karmas* (*ghātikarmas*). Although he is free from four destructive *karmas*, he still retains the body because of the persistence of four non-destructive *karmas* (*aghāti karmas*). With the annihilation of four destructive *karmas*, an *arhat* attains infinite knowledge, infinite perception, infinite bliss and infinite power. The *Paramātmaprakāśa* states that a self which has broken all kinds of hindering thoughts, dwells on the way to the status of the supreme self and whose four destructive *karmas* are eradicated, is called an *arhat*.[166] An *arhat* is also possessed of thirty-four kinds of extraordinary glories called *atiśayas*, such as extraordinary powers of body, of knowledge, of vision, of energy etc. peculiar to an *arhat*. He is devoid of eighteen kinds of defects such as hunger, thirst, fear, aversion, attachment, illusion, anxiety, old age, disease, death, sorrow, pride, etc.[167]

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165. *Samayasāra*, verse 403 (ed. by A. Chakravarti, p. 232).
166. *Paramātmaprakāśa* by Yogindudeva, II. 195; *Dravyasaṃgraha*, 50.
167. *Niyamasāra*, verses 5-7.

According to Jainism, an *arhat* is an ideal saint, a supreme teacher and an omniscient self. Those who are fully devoted to him get emancipation. His presence is supremely enlightening. He is an embodiment of perfect knowledge, bliss, power and peace. By virtue of his self-realization, sublime concentration and formulation of the triple path of right faith, knowledge and conduct, he is equal towards friends and foes, pain and pleasure, blame and fame, life and death, sand and gold. He is beyond attachment and aversion and he is totally disinterested and dispassionate.[168]

The *arhats* are sometimes considered as making two categories of *tīrthaṃkara* and *non-tīrthaṃkara* or ordinary *kevalin*. The difference between ordinary *kavalin* and a *tīrthaṃkara* is that the *tīrthaṃkara* preaches and propagates the *dharma*, the law, and forms a community (*saṃgha*) of monks,nuns, laymen and laywomen in order to show the right path, the path to attain *mokṣa*, whereas the ordinary *kevalin* cannot be the propounder of a religious faith. It is due to the attainment of super-divine powers that a *tīrthaṃkara* becomes the founder or reviver of a religious faith for a considerable period for the suffering humanity. The ordinary omniscient one lacks all those super-divine powers but enjoys the sublimity of perfect knowledge.

The state of a *jīvanmukta* can be compared to that of an *arhat* or *tīrthaṃkara* or *jina* who is an embodied *paramātman*, whereas the *siddha* state is the state of disembodied liberation.[169]

TĪRTHAṂKARA

This is a compound word made of *tīrtha*, ford, bridge or the religious path, and *kara*, maker or builder. In other words, *tīrthaṃkara*, (*tīrthakara*, *titthagara*) means a saint who makes a bridge to cross over the ocean of transmigratory existences. The Jaina tradition affirms the existence of twenty-four *tīrthaṃkaras* from Ṛsabha to Mahāvīra. This word seems to be peculiar to Jainism and it is understood to mean a Teacher or revealer of the truths of the Jaina faith. The word *tīrtha* is also understood to mean a holy community or place. The Jaina *tīrtha* or *saṃgha* comprises four categories of members : monks, nuns, laymen and laywomen. They follow the teachings of the *tīrthaṃkara*, pray to him, worship him and praise him, considering him a paragon of religious perfection.

168. *Pravacanasāra*, I. 13 and the comments of Amṛtacandra.
169. *Kārttikeyānuprekṣā*, 198.

A *tīrthaṃkara* is considered to be a spiritual leader, a reviver, an inspirer, and a founder of the Jaina religious faith. He is a symbol of all that is good and great, noble and pure, moral and virtuous. He does not, in any way, share the responsibility of creating, preserving, supporting and destroying the world. He does not bestow any favour or grace on any individual. He is the embodiment of right knowledge, and he imparts that knowledge to all persons. He is the best of all, and those who know him overcome grief and sorrow.

In the Jaina texts the words *jina*, *arhat* and *tīrthaṃkara* are used as synonyms. They denote a fully enlightened being who has achieved perfect knowledge of supreme truth and is liberated from all passions; he reveals to others the path to liberation.

A *tīrthaṃkara* or an *arhat* has one thousand and eight synonyms, e.g. *vītarāga*, *sarvajña*, *jina*, *kevalin*, *buddha*, *mukta* etc. There is a text called *Jinasahasranāma*[170] composed by Āśādhara, which mentions 1008 names of Jina. Several of the names listed in this text are already found in the list of Buddha's names in the *Mahāvyutpatti*. According to a Jaina tradition,[171] gods and goddesses perform five great ceremonies when a being (*a tīrthaṃkara*) is conceived, when he is born, when he takes initiation (*dīkṣā*), when he attains perfect knowledge, and at the last stage of attaining liberation (*nirvāṇa*). These five great ceremonies are technically known in Jainism as *pañca-mahākalyāṇaka*.

In fact *arhat*, *kevalī*, *tīrthaṃkara*, *buddha* and *siddha* do not differ in their spiritual experience, but in certain outward appearances and circumstances. They all are possessed of supreme knowledge and have attained ultimate goal.[172] As Haribhadra points out, since the liberated being is differently called as *mukta*, *buddha* or *arhat*, but ultimately he is the same as the Supreme Self or Lord possessed of supremacy, the difference is only that of terminology.[173]

SIDDHA

When the self is completely free from all types of karmic particles, goes to the top of the universe, knows all, perceives all, and enjoys transcendental bliss forever, it is called perfect and liberated being (*siddha*).[174] It possesses eight great attributes, such as perfect know-

170. Edited by Hiralal Jain (Jñānapitha, Varanasi).
171. *Jainendrasiddhāntakośa* by Jinendra Varṇi, Part II, p. 372.
172. See L.M. Joshi, *Facets of Jaina Religiousness*, pp. 54-58.
173. *Yogabindu*, 302.
174. *Pañcāstikāyasāra*, 28.

ledge, perfect perception, perfect right visioh, infinite power, undisturbability, extreme fineness, interpenetrability and is neither heavy nor light.[175]

The self that attains *siddhahood* rises up to the summit of the universe called *siddhaśilā*. The abode of the *siddha* is that place where there is no birth, death, old age, fear, attachment, desire, sorrow and disease etc.[176] The category of cause and effect does not apply to *siddhahood* because a *siddha* is neither the product of anything nor produces anything. Negatively speaking, there is neither pain nor pleasure, neither old age nor death, neither good nor bad *karmas*, nor antyhing which causees obstruction, calamity, delusion, sorrow, desire and hunger, etc. Positively speaking, there is perfect knowledge, intuition, bliss, power, immaterial existence, potency and formlessness.[177]

It is impossible to express the nature of *siddha*. The *Ācārāṃgasūtra* declares :

> "All sounds recoil thence where speculation has no room, nor does the mind penetrate there. The liberated is without body, without resurrection, without contact of matter, he is not feminine nor masculine nor neuter, he perceives, he knows, but there is no analogy; its essence is without form; there is no condition of the unconditioned."[178]

The definition of a *siddha* is without any category; but he always enjoys an endless and an unbroken peace, knowledge, power and bliss. The attainment of *siddhahood* means the attainment of highest state of sanctification where there is total absence of the miseries of worldly existence. It is the state of perfect beatitude and final deliverance from the fetters of *karmas*, and total extinction of human passions and ignorance.

Every liberated being is equal in capacity of knowledge and all other attributes, but difference may be attributed in respect of their attainment of liberation considered from the standpoint of space, thought-activity, time, enumeration, community and gender etc. These differences are based on fifteen ways of accomplishing *siddhahood*. The are as follows :

1. *Tīrthasiddha*, he who attains liberation as a member of the

175. *Niyamasāra*, 72; *Gommaṭasāra : Jīvakāṇḍa*, 68.
176. *Gommaṭasāra : Jīvakāṇḍa*, 152; *Niyamasāra*, 178.
177. *Niyamasāra*, 178-181.
178. *Ācārāṃgasūtra*, 1. 5. 6 (abridged). See above fn. 152.

four-fold community founded by a *tīrthaṃkara* is called a *tīrthasiddha*.

2. *Atīrthasiddha*, a liberated being outside the four-fold community is known as *atīrthasiddha*.
3. *Tīrthaṃkarasiddha*, he who has been a *tīrthaṃkara* and has attained liberation is called a *tīrthaṃkarasiddha*.
4. *Atīrthaṃkarasiddha*, he who is not a *tīrthaṃkara* but an ordinary being attaining liberation is known as *atīrthaṃkarasiddha*.
5. *Svayambuddhasiddha*, one who gets *siddhahood* by his own knowledge, intuition, and efforts is proclaimed as *svayambuddhasiddha*.
6. *Pratyekabuddhasiddha*, a being who attains liberation independently and without receiving instruction from any one else is called *pratyekabuddhasiddha*. The Buddhist tradition also recognises such a type of *siddhahood* or buddhahood.
7. *Buddhabodhitasiddha*, a being who gets enlightenment and becomes *siddha* through the teachings of an awakened teacher or a saint is known as *buddhabodhitasiddha*.
8. *Strīliṃgasiddha*, a woman who has become *siddha*.
9. *Puruṣaliṃgasiddha*, a man who has become *siddha*.
10. *Napuṃsakaliṃgasiddha*, neuters who have become *siddha*.
11. *Svaliṃgasiddha*, a being who adopts the usual path as described in the scriptures and becomes *siddha* is called *svaliṃgasiddha*.
12. *Anyaliṃgasiddha*, a being who attains liberation while following any other creed is called *anyaliṃgasiddha*.
13. *Gṛhaliṃgasiddha*, a being who attains liberation while leading the conduct of a householder.
14. *Ekasiddha*, a being who gets *siddhahood* in one *samaya*, *kāla* or time is called *ekasiddha*.
15. *Anekasiddha*, many beings may get *siddhahood* at one *samaya*, *kāla* or time, they are known as *anekasiddha*. In one *samaya*, at least two beings and at the most one hundred and eight beings can attain *siddhohood*.

In Jainism highest achievement is attributed to the *jīva* or self. It has an inherent capacity to attain liberation. Self associated with ignorance is attached to karmic particles and thus makes the transmigratory existence; when it cuts the knot of ignorance and annihilates all karmic particles it becomes a *siddha*. The aspiring

self does not receive any favour, privilege or immunity from an *arhat* or a *siddha* but attains perfection through its own efforts and knowledge. As A.N. Upadhye remarks :

> "Neither *arhat* nor *siddha* has on him the responsibility of creating, supporting and destroying the world. The aspirants receive no boons, no favours and no cures from him by way of gifts from divinity. The aspiring souls pray to him, worship him and meditate on him as an example, as a model, as an ideal that they too might reach the same condition."[179]

In conclusion, we may sum up the distinguishing features of a *siddha* in the following lines :

1. The self on being liberated from the snares of *karmas* goes to the top of the universe called *siddhaśilā* where it reaches within one *samaya*. It cannot go beyond that *siddhaśilā* due to non-existence of *dharmāstikāya*, the condition of motion.
2. Like the flame of fire or the upward movement of castor-seed, the liberated self goes with the upward motion. It never returns again to the transmigratory existence.
3. Every liberated self maintains its own individuality through all eternity. It means that Jainism does not hold that self is absorbed in the absolute *brahman*.
4. A liberated self occupies space which is two-thirds of its last body.
5. Of the four states of existence, only human state (*gati*) can attain liberation.
6. A being gets enlightenment and liberation only through pure meditation (*śukla-dhyana*). He cannot be perceived by the senses or known by scriptural study.
7. The liberated being is free from merit and demerit. He is an embodiment of infinite knowledge, intuition, bliss and power.

179. A.N. Upadhye, *Paramātmaprakāśa*, Introduction p. 34. See L.M. Joshi's comments on *arhats* and *siddhas* in *Facets of Jaina Religiousness in Comparative Light*, pp. 53-60

Chapter V

THE BRĀHMANICAL DOCTRINE OF LIBERATION

Brahmanism is one of the oldest living religions of the world. The literary tradition of this religion goes back to the *Ṛgveda* which is believed to be one of the oldest sacred books now extant in the world. Some modern scholars have referred to Brāhmanical religion as 'Hinduism'. Since we are dealing here with its ancient phase, we have preferred to call it Brāhmanism or the Brāhmanical religion. In this chapter we shall briefly trace the development of Brāhmanical soteriology.

WORSHIP OF MANY GODS

The Vedic people worshipped a large number of gods. Propitiation of gods was the main feature of their religion. The Vedic gods can be studied into three groups according to the regions in which they reside:

The gods living in heaven *(dyuloka)*: they are Dyaus, Sūrya, Savitṛ, Pūṣan, Viṣṇu, Varuṇa, Mitra, Ādityas, Aśvins and Uṣas (Dawn). All these are the shining gods par excellence.

The gods dwelling in intermediary region (*antarikṣaloka*): Indra, Vāyu, Maruts, Rudra, Parjanya, etc., are the gods of intermediary space. The gods residing in terrestrial sphere (*bhūrloka*): Agni, Bṛhaspati, Soma, the Sea and the Rivers, etc., are the earthly gods. Among them Agni is the most powerful god.

Apart from these three divisions, there are other minor gods like Prajāpati, Gandharvas, Viśvakarman and the deities of the trees, mountains, meadows, etc.

In each of the three different regions, there is one chief ruling god: Sūrya is the ruling god of heavenly region, Indra is the ruling god of intermediary space, and Agni is the ruling god of earth. These three gods were multiplied into thirty-three gods, there being eleven gods in each sphere.[1] Further, these thirty-three gods were augmented

1. *Taittirīya Saṃhitā*, I. 4.10; *Ṛgveda*, I. 139.11.

again into three thousand three hundred and thirty-nine gods, as we are told in the *Ṛgveda* (III 9.9).[2]

The sun god has been presented as the great bestower of long life, health, wealth, prosperity and energy. The Vedic *brāhmaṇas* prayed to this god in the following words : 'We meditate upon the glorious effulgence of that Savitṛ, may He direct our intellects towards Him.'[3] A. B. Keith states that :

> "The chief feat of Sūrya is his shinning for the world, for gods, and men : he smites away the darkness and triumphs over the powers of darkness and witches, he prolongs the lives of men and drives away sickness, disease and evil dreams."[4]

According to the *Ṛgveda*, Indra is the great aerial god having supreme valour, great size and strength. All the other gods of his region yield to his power and strength. He pervades the air, rain and thunder. He can assume many forms and He is the warrior-king among gods.

Varuṇa represents the sky and is the god of the laws of nature. Several scholars have compared the nature of Varuṇa with that of Uranos. He has fixed the laws of physical universe which no one can upset. The heaven and the earth are held apart by the order (*ṛta*) of Varuṇa. Through his orders the sun and moon shine, the stars move regularly and the rivers flow into the ocean without over filling it. He is described as omniscient and is often associated with Mitra. Both of them send rains from sky. He is the maker of universal order and moral governor and gives good to the wise and punishment to the wicked. So the Vedic gods are friendly to the good men and hostile to the wicked and evil minded people.

The god Agni is second only to Indra. He is the personification of the sacrificial fire. He is the priest of gods and the best bestower of gifts. The worship of Agni was a very important feature of the life of Vedic people as they always desired health, wealth, sons and even immortality through offerings of *ghee*, wood, etc., to Agni. It has been suggested that Agni has three forms : "terrestrial as fire, atmospheric as lightening, and celestial as the sun."

The Vedic gods are majestic, powerful and kind towards worshippers. The Vedic people offered sacrifices to all these gods to seek

2. *The Cultural Heritage of India*, vol. I, p. 188.
3. *Ṛgveda*, III. 62.10; *The Cultural Heritage of India*, vol. I, p. 190.
4. A B. Keith, *The Religion and Philosophy of the Veda*, pp. 104-5.

long life, wealth, prosperity happiness, freedom from diseases and all other benefits. They got their desires fulfilled by pleasing gods through *yajña*, prayers, by reciting hymns in praise of their favourite deities. The Vedic gods are more like human beings, but they have perfect limbs and beautiful bodies. They almost attentively listen to the prayers of and bestow favours and good luck upon their worshippers.

The fact that the early Vedic people worshipped a large number of gods has been referred to by modern scholars as a form of polytheism. In some passages of the Vedic texts, some scholars have seen the seed of monotheism or belief in one supreme divinity. The famous *Ṛgvedic* line, '*ekaṃ sat viprā bahudhā vadanti*', i.e., 'truth is one, the wise call it by different names' is often cited as an evidence for this view. Another hymn in the same text eulogises the concept of Viśvadevas.[6] Towards the end of Vedic period especially in the early Upaniṣads, we find the idea of one ultimate reality emerging out of Vedic and non-Vedic speculations. This is known as the doctrine of *brahman* or *ātman*.

ṚTA AND DHARMAN

The Vedic texts sefer to the concept of *ṛta* which is understood to mean 'cosmic order,' 'law' or 'truth'. According to R.C. Zaehner, "the term *ṛta* is a designation of the cosmic order on which human order, ethics and social behaviour depend."[7] He further points out that "it is the law that governs the universe, the law that operates in ritual and sacrifice and finally the moral law that with equal impartiality regulates the conduct of men."[8] *Ṛta* is the embodiment of truth, it symbolises righteous deeds and administrates positive actions. The sun, the moon, the stars, the rivers, etc., obey the commands of *ṛta*. All gods and men must obey the law of *ṛta*, that is why it is called the father of all. S. Radhakrishnan states, "*Ṛta* furnishes us with a standard of morality. It is the universal essence of things. It is the *satya* or the truth of things."[9]

In the *Ṛgveda*, the word *dharman* means law. It is the principle of life, rituals, physical as well as psychical phenomena. *Ṛta* denotes the

5. *Ṛgveda*, X. 146.
6. *Ibid.*, III, 55.
7. R.C. Zaehner, *Hinduism*, p. 18.
8. *Ibid.*, p. 30.
9. S. Radhakrishnan, *Indian Philosophy*, vol. I, pp. 109-110.

law, unity and righteousness underlying the *dharmans* (laws) of the universe. The gods as well as the holy men obey the laws of *ṛta*.

VEDIC SACRIFICES (YAJÑA)

The Vedic people worshipped gods through sacrifices. The gods accepted as gifts food, drinks, fruits, milk, butter, honey and grain etc., offered to them in sacrifices (*yajña*); *soma, surā* (wine) and honey were also offered to the deities. At the end of the sacrifices the fees (*dakṣiṇā*) consisting of gold, silver, cattle, horses, grains, etc., were given to the priests. As the gods were superior to human beings, so the sacrifices were performed by men to please them and to communicate and cultivate friendship with them.

In the beginning Vedic people offered simple prayers to the gods. They sang hymns in praise of gods. Gradually the cult of sacrifices seems to have developed. As Radhakrishnan states, "sacrifices represent the second stage of the Vedic religion. In the first it was simple prayer." He quotes the *Parāśarasmṛti* in which the following is stated: "meditation in *kṛtayuga*, sacrifices in the *tretā*, worship in the *dvāpara*, praises and prayers in *kali*." He further compares this view with that of the *Viṣṇupurāṇa* which says that "the rules of sacrifices were formulated in the *tretāyuga*."[10]

The *Ṛgveda* shows an advanced stage of the development of the sacrificial ritualism. The Vedic rituals were performed with the help of a priest. Hymns in praise of gods were recited and articles such as grain, milk, butter, etc., were offered. Animals such as goats, sheep, etc., were also offered in Vedic sacrifices. Besides gods, ancestors and dead fathers were also honoured through offerings. It has been suggested by several scholars that the sacrificial religion of the Vedic people was largely of materialistic character.

VEDIC ESCHATOLOGY

The early Vedic eschatological beliefs were of a primitive type. The doctrine of rebirth, which later on became central to all systems of Indian thought, was unknown to old Vedic people. The *Śatapatha Brāhmaṇa* seems to refer to belief in life after death. The priests believed that immortality was attainable through progeny and sacrifices. There was as yet no idea of spirtual liberation or release. At one place in the *Ṛgveda* the breath (*prāṇa*) of a dead man is called

10. *Ibid.*, pp. 107-108.

upon to go to the wind and his eyes to the sun. It was believed that fire (*agni*) transported the life to the other world or heaven. The fathers, it was believed, enjoyed life with Yama in the highest heaven. Those who make liberal offerings in sacrifices, and those who practice *tapas*, go to heaven. The gods dwell in heaven. Heavenly life is full of joys. The Vedic conception of heaven was that of a glorified world of material joys; not only gods but the fathers (*pitṛs*) also dwell in heaven. The Vedic people also believed that while the good men went to heaven, the evil doers went into the abyss of darkness. The idea of the sufferings of hell does not seem to have been known during the old Vedic period. The great doctrine of the immortality of the self appeared first in the early Upaniṣads.[11]

THE EARLY UPANIṢADIC IDEAS

With the emergence of Upaniṣads, we are confronted with a new ideology. Although the Upaniṣads continue the old Vedic tradition in some respects, they offer new interpretations of old concepts and myths, and introduce some of the great ideas which later on became the central doctrines of India's perennial philosophy. On the one hand, the Upaniṣads offer a symbolical interpretation of sacrifice, on the other hand several Upaniṣadic passages criticise and reject sacrificial ritualism altogether. Thus the *Muṇḍaka-Upaniṣad* refers to the sacrificial path as an insecure boat,

> "But frail, in truth, are those boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good, are subject again and again to old age and death."[12]

At another place this text attacks the sacrificial theologians and compares them with blind people.

> "Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind."[13]

The Upaniṣadic thinkers were chiefly concerned with the supremacy of the knowledge of *brahman* and therefore they disapproved the way of ritualism leading to heavenly enjoyments. The same text states that :

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11. Harbans Singh and L.M. Joshi, *An Introduction to Indian Religions*, pp. 37-39.
12. *Muṇḍaka Upaniṣad*, I. ii. 7. Tr. by Max Müller.
13. *Ibid.*, I. ii. 8. Tr. by Max Müller.

"Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed (their reward) on the height of heaven gained by good works, they enter again this world or a lower one."[14]

Commenting on the Upaniṣadic ideas Dr. L.M. Joshi states :

"In the Upaniṣads, the polytheism of the Vedas was replaced by monotheism and nondualism. Sacrifices were replaced by ethical virtue and mere ritualism by quest for knowledge and mystical revelation."[15]

In the *Kaṭha Upaniṣad,* the self (*ātman*) is considered to be the absolute reality. We are told that the objects are the roads, the body is the chariot, the senses are the horses, the intellect (*buddhi*) the charioteer, the mind the reins, the ego is the enjoyer and the *ātman* is the Lord sitting in the chariot.[16]

Thus the Upaniṣadic thinkers concentrated on the inner self (*ātman*) in order to attain peace, freedom and bliss. They reinterpreted Vedic rituals and sacrifices in an allegorical manner. They taught that all sacrifices are useful only if a man is true to his inner-self. The way of rituals and ceremonies leading to the joys of heavens was discarded by them. Life itself was viewed as a sacrifice. They insisted upon spiritual knowledge, meditation on the self and practice of moral conduct for the realization of the highest bliss.

This anti-sacrificial tendency displayed by some Upaniṣadic thinkers has been traced to the impact of the thoughts of *munis* and *śramaṇas*. The doctrine of *karma* and rebirth, the highest ideal of liberation and the practice of *dhyāna* and *yoga* etc., were thus of non-Vedic and non-Brāhmanical origin. These ideas and practices are not known to older Vedic texts. They appear rather suddenly in the Upaniṣads. The Upaniṣadic thinkers not only offered a new meaning of Vedic rituals and sacrifices, they also homologized Śramanic ideas. They emphasized spiritual knowledge and moral conduct for knowing the self but they remained within the framework of Vedic tradition. The doctrines of early Upaniṣads represent a fusion of Śramanic as well as Brahmanic traditions. Dr L.M. Joshi states :

"The Upaniṣadic teachers were influenced by non-Vedic ascetic teachers, *munis* and *śramaṇas*, and they attempted to

14. *Ibid.*, I. ii. 19. Tr. by Max Müller.
15. Harbans Singh and L.M. Joshi, *op. cit.*, p. 49.
16. *Kaṭha Upaniṣad*, I. iii. 3-4.

harmonize the two ideologies from the stand-point of their own Vedic tradition, criticizing or reinterpreting several of their older concepts and practices."[17]

KARMA AND TRANSMIGRATION

The Upaniṣads teach the moral doctrine of *karma* and the notion of rebirth or transmigration, the idea of unity of *ātman* and *brahmon*, the conceptions of creation of the world and the ways to self-realization through the practice of moral and spiritual virtues : *dhyāna* and *yoga*, *jñāna* and *karma*. The Upaniṣads also deal with the mystic experiences of the ancient sages and with the ideal of man's final beatitude and perfection of knowledge.

Regarding the fundamental question of what happens to the self when it leaves the body, whether it lives after death or does not live, the *Kaṭha Upaniṣad* states that "Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge."[18] The theory of rebirth goes along with the moral law of *karma* which implies that chance, fate or the grace of God cannot change the destiny of mankind but that one has to reap the fruits—good or bad—according to the nature of one's deed; as you sow, so you must reap.

In the *Bṛhadāraṇyaka Upaniṣad*, it is stated that after death the different parts of a person return to different parts of nature from whence they came, that even his soul (*ātman*) goes into space and that only his *karma* or effect of work remains over. It is only *karma* that survives death. Ārtabhāga and Yājñavalkya discussed together the mystery of *karma*. What they said was *karma* (action), what they praised was *karma*. Verily one becomes good by good action, bad by bad action.[19]

There is considerable moral element in the Upaniṣadic doctrine of *karma*. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action. Therefore it is said,

"Man here is formed entirely out of desire, and according to his desire is his resolve, and according to his resolve he performs

17. L.M. Joshi, *Aspects of Buddhism in Indian History*, p. 18.
18. *Kaṭha Upaniṣad*, II. 5. 7. Tr, by Max Müller.
19. *Bṛhadāraṇyaka Upaniṣad*, III. 2. 13.

the action, and according to the performance of the action is his destiny."[20]

The idea of transmigration of self is illustrated in the following manner :

"As a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Prajāpati, or like Brahman, or like other beings."[21]

Man is bound in the chain of birth and death by his own selfish actions. Every little thought or action has its effect on the destiny of man. The Upaniṣadic thinkers believed that the thoughts and deeds of one earthly life will have the fruition in the next life.

"Those whose conduct has been good, will quickly attain some good birth, the birth of a *brāhmaṇa*, or a *kṣatriya*, or a *vaiśya*. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a *caṇḍāla*."[22]

Those who know the reality of *karma* and rebirth, for them there is no return and they attain liberation. There are several passages in many Upaniṣads which emphasize the supremacy of knowledge. Thus for example :

"When that god is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on him there arises, on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied."[23]

The *Muṇḍaka-Upaniṣad* states : "The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish when He has been beheld who is high and low (cause and effect)."[24] Those who cultivate faith, knowledge and good conduct, they attain liberation. It is stated in the *Praśna-Upaniṣad*, "those who have sought the self by penance, abstinence, faith and knowledge . . . . they do not

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20. *Ibid.*, IV. 4. 5; see M. Winternitz, *A History of Indian Literature*, vol. I, p. 259.
21. *Bṛhadāraṇyaka Upaniṣad*, IV. 4. 4.
22. *Chāndogya Upaniṣad*, V. 10. 7.
23. *Śvetāśvatara Upaniṣad*, I. 11.
24. *Muṇḍaka Upaniṣad*, II. 2. 8.

return."[25] Radhakrishnan remarks:

> "*Karma* is a blind unconscious principle governing the whole universe. It is not subject to the control even of God . . . It is an expression of the nature of reality. It renders impossible any arbitrary interference with moral evolution . . . . there is no doctrine that is so valuable in life and conduct as the *karma* theory. Whatever happens to us in this life we have to submit in meek resignation, for it is the result of our past doings. Yet the future is in our power, and we can work with hope and confidence, *karma* inspires hope for the future and resignation to the past."[26]

THE NOTION OF BRAHMAN

The chief doctrine of the Upaniṣads centres round the conception of *brahman*. It is described as the ultimate reality, the essence of all that exists. In the *Bṛhadāraṇyaka-Upaniṣad*, Yājñavalkya in the course of his dialogue with Śākalya reduces several thousand gods to one and that one is called *brahman*. And *brahman* is described as knowledge and bliss.[27] In the *Chāndogya-Upaniṣad*, *brahman* is identified with breath, pleasure and ether.[28] In the *Taittirīya-Upaniṣad*, we read the following:

> "That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is *brahman*."[29]

Brahman is thus the source of creation. *Brahman* is frequently identified with *ātman*. The *Bṛhadāraṇyaka Upaniṣad* illustrates the notion of creation out of *ātman* in the following words:

> " As a spider comes out with its thread, or as small sparks come forth from fire, thus do all senses, all worlds, all *devas*, all beings come forth from self."[30]

The *brahman* or *ātman* is called the truth of truths, the light of lights, the reality of realities. Often it is described negatively as when Yājñavalkya points out that it is unknowable, unthinkable and

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25. *Praśna Upaniṣad*, I. 10.
26. S. Radhakrishnan, *op. cit.*, vol. I, pp. 248-9.
27. *Bṛhadāraṇyaka Upaniṣad*, III. 9. 1.
28. *Chāndogya Upaniṣad*, IV 10. 5.
29. *Taittirīya Upaniṣad*, III 1; Max Müller's translation.
30. *Bṛhadāraṇyaka Upaniṣad*, II. 2. 20; Max Müller's translation.

unspeakable. The words *neti neti* indicate that the self is unlike anything. It is *sui-generis*. In some passages its transcendence is stressed while in others its immanence is taught. In the *Chāndogya Upaniṣad*, Uddālaka Āruṇi tells his son Śvetaketu that all that exists has its self in That (*tat*). That is True; "That is the Self, and thou, O Śvetaketu, art That."[31]

In the *Bṛhadāraṇyaka Upaniṣad*, Yājñavalkya tells Gārgī, that *brahman* is imperishable *(akṣara)*.

> "It is not coarse, not fine, not short, not long, not glowing (like fire), not adhesive (like water), without shadow and without darkness, without air and without space, without stickiness, without taste, without odour, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, without measure, without inside and without outside. It consumes nothingsoever, nonesoever consumes it."[32]

This conception is viewed as that of the attributeless reality (*nirguṇa brahman*).

Several passages describe *brahman* in positive terms. The *brahman* is endowed with *māyā*. This word in the Upaniṣads means a special mysterious power of God. Here it does not mean illusion or false appearance. This latter meaning of *māyā* is to be found first in the Mahāyāna thought and then in the Śāṃkara-Vedānta. But in the Vedic texts, *māyā* is an attribute or a property of *brahman* endowed with which He becomes the creator and sustainer of the world. *Brahman* as the creator is known as *īśvara*. The *Īśa-Upaniṣad* declares that this whole world is engulfed by the Lord (*īśa*). *Brahman* as *saguṇa* is viewed as a Personal God. He is omnipresent, omniscient and omnipotent. All beings issue forth from Him and return to Him. The *Muṇḍaka Upaniṣad* states :

> "That heavenly person is without body, he is both without and within, not produced, without breath and without mind, pure, higher than the high, imperishable. From him (when entering on creation) is born breath, mind, and all organs of sense, ether, air, light, water, and the earth, the support of all. Fire (the sky) is his head, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe, from his feet came the earth, he is indeed the inner-self

31. *Chāndogya Upaniṣad*, VI. 16, 2.
32. *Bṛhadāraṇyaka Upaniṣad*, III. 8, 8, R. E. Hume's translation.

of all things."[33]

The Upaniṣadic doctrine of *brahman* contains diverse ideas. Scholars have found seeds of theism, monism and pantheism in the Upaniṣads. Later commentators advanced conflicting interpretations of Upaniṣadic ideas and built different systems of Vedānta which ran counter to each other. Thus Śaṃkara's Advaita-Vedānta was sought to be based upon the Upaniṣads as much as the Viśiṣṭa-Advaita of Rāmānuja. It has to be pointed out here that the doctrine of identity of *brahman* and *ātman* is taught only in some passages of the Upaniṣads. A large number of Upanisadic passages seem to expound a dualistic doctrine. Thus the *Maitrāyanīya Upaniṣad* says ;

> "There are two forms of *brahman*, time and non-time. That which was before the (existence of the) sun is non-time and has no parts. That which had its beginning from the sun is time and has parts."[34]

It has been pointed out by some scholars that the Upaniṣads made a distinction between *brahman* in itself and *brahman* in the universe, the transcendent beyond manifestation and the transcendent in manifestation, the self pure and essential and the self in the individual selves.[35]

THE UPANIṢADIC PATH TO LIBERATION

The Upaniṣads have outlined not only the ultimate goal of human religiousness, they have also expounded pathways to its realization. As we have pointed out earlier, the early Upaniṣads contain diverse doctrines and practices. Accordingly we find that the ultimate goal can be realized by more than one path. It is obvious that they reject the sacrificial and ritualistic way of earlier Vedic texts. In some passages of the Upaniṣads knowledge of *ātman* or *brahman* is extolled, while in others knowledge of the unity of the ultimate ground of the universe is praised. Thus knowledge of the highest kind (*jñāna*) seems to be the one standard pathway to the ultimate goal. But along with the importance of knowledge, the Upaniṣads also emphasized good and meritorious actions, purity, faith, and sense-control. These elements of yogic culture remind us of the path chosen by the *śramaṇas* and *munis*. The importance of meditation in the Upaniṣadic scheme of liberation cannot be under-estimated. In one or two places

33. *Muṇḍaka Upaniṣad*, II. I. 2-4.
34. *Maitrāyanīya Upaniṣad*, VI. 15. Max Müller's translation.
35. S. Radhakrishnan and C.A. Moore, *A Source Book in Indian Philosophy*, p' 38.

in the early Upaniṣads we find that devotion (*bhakti*) to God and His grace (*prasāda*) are also considered essential for *mukti*. In the following pages we will elaborate these points.

The *Upaniṣads* make a clear distinction between knowledge (*vidyā*) and ignorance (*avidyā*). The people in general live in ignornce and do not know the real truth. The *Kaṭha Upaniṣad*, for example, ridicules the ignorant worldlings in the following words :

> "Those abiding in the midst of ignorance, self-wise, thinking themselves learned, running hither and thither, go around deluded, like blind men led by one who is himself blind."[36]

The doctrine of two types of knowledge is set forth in the *Muṇḍaka-Upaniṣad*. The knowledge of the four Vedas and six Vedāṅgas is called the lower (*aparā*) knowledge. The higher (*parā*) knowledge is described as that whereby the Imperishable (*akṣara*) is known.[37] This shows that all the other kinds of knowledge such as scientific, literary, ritualistic, etc., are inferior to the knowledge of the ultimate reality. The Upaniṣads therefore eulogise the knowledge of *brahman* alone. He who knows the *braman*, declares a text, becomes identical with *brahman*.[38]

From the above statements it follows that knowledge is the chief means of liberation. Knowledge of *brahman* itself constitutes liberation. As has been observed by Paul Deussen, "Emancipation is not to be regarded as becoming something which previously had no existence."[39] It is the recovery of lost identity of the individual self and Universal Self, the discovery of an already existing real fact. To quote Paul Deussen again :

> "Deliverance is not effected by the knowledge of the *ātman*, but it consists in this knowledge; it is not a consequence of the knowledge of the *ātman*, but this knowledge is itself already deliverance in all its fullness."[40]

Liberation means the knowledge of the Absolute Reality. This Reality, say the Upaniṣadic philosophers, is within. He who has a vision of *brahman*, becomes liberated. The knot of his heart is cut

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36. *Kaṭha Upaniṣad*, II. 4-5; R. E. Hume's translation.
37. *Muṇḍaka Upaniṣad*, I. i. 4-5.
38. *Ibid.*, III. 2-9.
39. Paul Deussen, *The Philosophy of Upanishads*, Eng. translation by A.S. Geden, p. 344.
40. *Ibid.*, p. 346.

off; all his deeds cease. He realizes the light of lights, that which the knowers of *ātman* know. This state is unlike any other state :

"The sun shines not there, nor the moon and stars;
There lightenings shine not, much less this (earthly) fire;
After Him, as He shines, doth everything shine.
This whole world is illumined with this light."[41]

The knower of the *ātman* has nothing to do or to acquire. He is not touched by what he has done and what he has left undone. His works are burnt away like the reed stalk in the fire. Future works do not cling to him just as water does not remain on the leaf of the lotus flower. He has extinguished his individuality and has become one with the great Self.

In addition to the knowledge of *ātman-brahman*, the Upaniṣads point out the importance of yogic practices. It is taught that yogic practices are essential for obtaining the higher knowledge. The *Kaṭha-Upaniṣad* for example has following remarkable lines :

"This soul (*ātman*) is not to be obtained by instruction,
Nor by intellect, nor by much learning.
He is to be obtained only by the one whom He chooses;
To such a one that soul (*ātman*) reveals His own person,
Not he who has not ceased from the bad conduct,
Not he who is not tranquil, not he who is not composed,
Not he who is not of peaceful mind,
Can obtain Him by intelligence (*prajñā*)."[42]

Thus the observance of moral rules and the practice of meditation are recommended along with wisdom. But an important point is the introduction of what may be called idea of grace (*prasāda*). We read in the same text : "when through the grace (*prasāda*) of the creator (*dhātṛ*) he beholds the greatness of soul (*ātman*)."[43]

This element of *prasāda* or Divine Pleasure is taught in the *Śvetāśvatara Upaniṣad* also. This text teaches a theistic doctrine and recommends devotion to God. Thus we are told that those who practised *dhyāna* and *yoga* saw the self-power (*ātma-śakti*) of God (*deva*) hidden in His three qualities (*guṇas*).[44] Here knowledge of God (*deva*) results in liberation from bondage. The Lord (*īśa*) is described as both

41. *Muṇḍaka Upaniṣad*, II.2.10. Translation by R.E. Hume.
42. *Katha Upaniṣad*, II. 23-24. Translation by R.E. Hume.
43. *Ibid.*, II. 20; Translation by R.E. Hume.
44. *Śvetāśvatara*, I. 3.

manifest and unmanifest; without Him the soul (*ātma*) is bound. At one place we are told that this whole world is a projection of *braman*. He is also called the Great Lord (*maheśvara*) and possessed of the mysterious power (*māyin*).[45]

The *Śvetāśvatara-Upaniṣad* contains many elements of yogic culture and self-control. Thus it describes rudimentary techniques of *yoga* and *dhyāna*. The elements of *yoga* are described in *Kaṭha-Upaniṣad* also. It is said that when the five senses are quietened together with the mind, and the intellect is also stilled, this is described as the highest course. "This they consider as *yoga*, this firm holding back of the senses, then one becomes undistracted."[46]

Mention may be made here of the important part played by the syllable *Om*. The *Kaṭha-Upaniṣad* describes it as the essence of Vedas. Knowledge of *Om* is indeed the knowledge *brahman*. The text declares the following :

"That syllable, truly, indeed is *brahman*,
That syllable indeed is the supreme,
Knowing that syllable, truly indeed,
Whatever one desires is his.
That is the best support,
That is the supreme support.
Knowing that support,
One becomes happy in the *brahma*-world."[47]

This unique significance of *Om* is set forth more powerfully in the *Māṇḍūkya-Upaniṣad*. "*Om*, this syllable is this whole world...the past, the present, the future—everything is just the word *Om*." Towards the end of the text this *Om* is identified with the self (*ātman*). "He who knows this, with his self enters the Self, yea, he who knows this." Thus the knowledge of the mystic word *Om* is also an integral part of the Upaniṣadic path to liberataion. The *Muṇḍaka-Upaniṣad* dwells on the importance of *Om* in the following beautiful figure :

"Taking as a bow the great weapon of the Upaniṣad, one should put upon it an arrow sharpened by meditation. Stretching it with a thought directed to the essence of that, penetrate that Imperishable as the mark, my friend. The mystic syllable *Om*

45. *Ibid.*, IV. 9-10,
46. *Kaṭha Upaniṣad*, II.6.11. R.E. Hume's translation.
47. *Ibid.*, II. 16-17. R.E. Hume's translation.

(*praṇava*) is the bow. The arrow is the soul (*ātman.*). *Brahman* is said to be the mark (*lakṣya*). By the undistracted man is it to be penetrated, one should come to be in it, as the arrow (in the mark)."[48]

The Upaniṣads also stress the necessity and importance of a spiritual teacher. He must be devoted to *brahman* and must have sound knowledge of Upaniṣadic lore. Faith in such a teacher is essential for a seeker. In addition to the service of the teacher, adequate moral preparation, practice of meditation, and possession of right knowldge are the other requirements of a student of *brahma-vidyā*. The *Muṇḍaka-Upaniṣad* states : "Let him, in order to understand this, take fuel in his hand and approach a *guru* who is learned and dwells entirely in *brahman*."[49] The *Śvetāśvatara-Upaniṣad* states a similar view: "To a high-minded man, who feels the highest devotion for God and for his *guru* as for God, then they will shine forth, then they will shine forth indeed."[50] To see the self (*ātman*) one must become, "calm, controlled, quiet, patiently enduring, and contented."[51]

Thus the Upaniṣadic thinkers suggested three main pathways to the realization of *brahman* : Upanisadic knowledge, practise of *yoga* and true devotion. The *Muṇḍaka Upaniṣad* teaches that :

> "Having well ascertained the object of the knowledge of the *Vedānta* and having purified their nature by the *yoga* of renunciation, all anchorites, enjoying the highest immortality, become free at the time of the great end (death) in the world of Brahmā."[52]

Mircea Eliade[53] has pointed out that "the three highest roads of liberation—Upaniṣadic knowledge, *yoga* technique, and *bhakti*" found in the early Upaniṣads were intergated and synthesized in later period.

In conclusion it may be stated that the dominant notion of the Upaniṣads is that liberation consists in the consciousness of unity with the *ātman* or *brahman* as the first principle. We have seen above that the destruction of all desires, impurities and limitations

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48. *Muṇḍaka Upaniṣad*, II.2,3-4. Tr. by R.E. Hume, p. 372.
49. *Ibid.*, 1.2.12. Tr. by Max Müller.
50. *Śvetāśvatra Upaniṣad*, VI.23. Tr. by Max Müller.
51. *Bṛhadāraṇyaka Upaniṣad*, IV. 4.23. Tr. by Max Müller, See also Radhakrishnan and A. Moore, *A Source Book in Indian Philosophy*, p. 38.
52. *Muṇḍaka Upaniṣad*, III.2.6. Tr. by Max Müller.
53. Mircea Eliade, *Yoga, Immortality and Freedom*, p. 120.

of individuality is the first requirement. Another equally important requirement is the destruction of ignorance with which ceases plurality in the universe. The Upaniṣadic path to liberation therefore includes moral perfection as well as inner awakening.

THE BHAGAVADGĪTĀ

A most famous and popular textbook of developed Brāhmanism is the *Bhagavadgītā*. In its colophon it is called a treatise on *brahmavidyā* and a *yogaśāstra*. It is a part of the *Mahābhārata* and its authorship is attributed to Vyāsa. The period of the composition and compilation of the *Mahābhārata* is spread over several centuries. Some scholars hold that the kernel or the nucleus of this great book may have originated in about the second century B. C. The present form of the *Mahābhārata* dates from the fourth century A.D. The *Bhagavadgītā* forms a part of the *Bhīṣmaparvan* of the Great Epic. D.D. Kosambi and many others have suggested that the *Bhagavadgītā* has been influenced considerably by Buddhist thought and ethics. He has placed it in the second century A.D. Although the *Mahābhārata* is not a text of the *śruti* class, the *Bhagavadgīta* has acquired in the course of time the status of a *śruti* text,

The *Gītā* is a remarkable book which discusses in detail the nature of God, the soul, the universe and man's relation to God. It represents a synthesis of the pathways of *karma* (action), *jñāna* (knowledge) and *bhakti* (devotion). It derives its main inspiration from the Upaniṣads but incorporates different elements of thought and ethics often mutually contradictory : elements of Vedic cult of sacrifice, Upaniṣadic teaching of *brahman* as the ultimate reality, the Bhāgavata theism centering round the worship of Viṣṇu, the Sāṃkhya dualism of *prakṛti* and *puruṣa*, the *yoga* technique of meditation and the principles of Buddhist and Jinist ethics. All these elements of Indian religions and philosophies have been woven into the texture of theistic Vedānta. Kṛṣṇa, an *avatāra* of the supreme Divinity called Viṣṇu, Vāsudeva or Puruṣottama, is the traditional revealer of this form of Vedāntika religion.

The Upaniṣadic idea of *brahman* is accepted. The Vedic deity Viṣṇu is identified with *brahman* on the one hand, and with Kṛṣṇa-Vāsudeva on the other. The *Gītā* also teaches the worship of a personal God. Lord Kṛṣṇa is represented both as an absolute Reality as well as a personal God. He is the supreme, omnipotent and all pervasive Deity. We read in the *Gīta* :

"Who sees Me in all and all in Me, for him I am not lost, and he is not lost for Me."[54] "There is nothing else that is higher than I (beyond, outside of Me) ; on Me this all is strung like necklace of pearls on a string."[55]

This doctrine of God has an important bearing on the scheme of liberation as envisaged in the *Bhagavadgītā*. Two other theological doctrines found in this text deserve mention; first there is the doctrine of *avatāra* or reincarnation, second the doctrine of *māyā*. God takes birth and lives on earth in human form for establishing *dharma* and destroying wickedness.[56]

A most important concept in the teachings of the *Gītā* is that of *māyā*. The word occurs already in the *Ṛgveda* where we are told that Indra assumes many forms through *māyā*. Here the word means magical power of god Indra. The same meaning is found in the *Gītā* also. *Māyā* is a magical or mysterious energy or power of Lord Kṛṣṇa. Thus although God is unborn, He appears to be born through His *māyā*. The text says :

"Though I am urborn, though My *ātman* is eternal, though I am the lord of beings, yet establishing Myself in My own nature (*prakṛti*), I come into being by My own power (*māyā*)."[57]

In some passages *māyā* is treated as divine illusion composed of three strands (*guṇa*), of goodness (*sattva*), passion (*rajas*) and darkness (*tamas*). In order to attain liberation, the seeker has to go beyond this cosmic illusion.

A word of frequent occurrence and considerable significance found in the *Gītā* is *yoga*. It has been used in a variety of meanings. It means not only meditation (*dhyāna*), but also 'discipline' and 'union.' This word is also used in the sense of path (*mārga*) as in *jñāna-yoga* or the way of knowledge, *karmayoga* or the way of action, *bhaktiyoga*, or the way of devotion. A *yogin* is described as a man who subdues passions, who maintains equipoise or balance in cold and heat, in joy and sorrow, in honour and dishonour.[58] A *yogin* is also called a man of 'fixed understanding' or of 'steady mind' (*sthitaprajña*). He is a kind of person liberated in this life (*jīvanmukta*).

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54. *Bhagavadgītā*, VI. 30. Tr. by F.Edgerton.
55. *Ibid.*, VII. 7. Tr. F. Edgerton.
56. *Ibid.*, IV. 7-8
57. *Ibid.*, IV. 6. Tr. by F. Edgerton.
58. *Ibid.*, VI. 7-8.

ROADS TO LIBERATION ACCORDING TO THE GĪTĀ

As has been pointed out above, the *Bhagavadgītā* expounds several pathways to liberation. Liberation is understood in terms of God-realization. The three paths taught in the Upaniṣads are discussed in some detail and an attempt is made to harmonize them all. The author of the *Bhagavadgītā* is aware of the differences in the nature and equipment of the individual seekers. He does not dogmatically insist on one path only. He offers different paths and even makes a synthesis of all the paths. This shows that he was sensitive to individual preferences. At one place we read the following :

> "Try to know Me. If you cannot contemplate Me, practice *yoga*. If you are not equal to this, try to serve Me by dedicating all your work to Me. If even this is found hard, do your duty regardless of consequences giving up all desire for fruits."[59]

Elsewhere we are told the following :

> "Some by concentration see the self in the self by the self; others by the *sāṃkhyayoga*; and others still by the *karmyoga*, others yet, not knowing this, practise concentration, after hearing from others. They, too, being (thus) devoted on hearing (instruction) cross beyond death."[60]

We may now briefly discuss the three main paths described in the *Gītā*.

THE PATH OF KNOWLEDGE

Upaniṣads had broadcast the geat importance of knowledge. The *Bhagavadgītā* continues the Upaniṣadic tradition and eulogizes knowledge as a valid path to the ultimate truth. Lord Kṛṣṇa makes the following declaration to Arjuna :

> "Even if thou shouldest be the worst of all sinners, merely by the boat of knowledge, thou shalt cross over all (the 'sea' of) evil."[61]

Thus the knowledge has the power of saving. It has the overriding power which supercedes all actions. "As a kindled fire burns firewood to ashes, so the fire of knowledge (*jñānāgni*) burns all deeds to

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59. *Ibid.*, XII. 9-11.
60. *Ibid.*, XIII, 24-25. Tr. by K.T. Telang.
61. *Ibid.*, I\ ...r. by F. Edgerton.

ashes" (IV. 37). It would appear that even the law of *karma* is overruled by the might of knowledge. Doubt and ignorance cause sufferings. One should cut doubt with the sword of knowledge. Knowledge is much more powerful than rituals and sacrifices. The *Gītā* says: "Better than material sacrifice is the sacrifice (that consists) of knowledge. All actions without remainder are completely ended in knowledge." Knowledge purifies; indeed there is nothing on earth equal in purity to knowledge : *na hi jñānena sadṛśaṃ pavitramiha vidyate.*[62]

This saving knowledge consists in knowing the real nature of God. "He who knows me to be unborn, without beginning, the great lord of the world, being free from delusion, is released from all sins."[63] Thus the true knowledge is the knowledge of God and about God. By knowing God one is liberated.

THE PATH OF ACTION

In addition to knowledge (*jñāna*), the *Gītā* lays down the path of disciplined activity. This aspect of its teaching has been popularised in modern times by such great men as Swami Vivekananda, Bal Gangadhar Tilak and Mahatma Gandhi. These leaders have emphasized what they called self-less action or action without attachment to its fruit (*niṣkāmakarma*).

It should be noted that the *Gītā* teaches renunciation of attachment rather than of actions. It is pointed out that it is not possible to renounce actions. The Lord says that although there is nothing for me to do, "still I do engage in action." Since men imitate God, He must act. "If I did not perform actions, these worlds would be destroyed, I should be the cause of caste-interminglings; and I should be ruining these people."[64] The *Gītā* asks its readers to dedicate all actions to God. The God of the *Bhagavadgītā* is an active God. He reincarnates Himself as a man and acts among men. Of course He is not defiled by actions. He declares :

> "Actions defile me not. I have no attachment to the fruit of actions. He who knows me thus is not tied down by actions. Knowing this, the men of old who wished for final emancipation, performed actions. Therefore, do you too perform action as was done by men of old in olden times."[65]

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62. *Ibid.*, IV. 33 and 38. See also IV 9-10; VII. 19; X.3.
63. *Ibid.*, X.3. Tr. by K.T. Telang.
64. *Ibid.*, III. 24. Tr. by. K.T. Telang.
65. *Ibid.*, IV. 14-15, Tr. by K.T. Telang.

Performance of desireless actions is thus a path to freedom from sin. Performance of actions with devotion to God is therefore repeatedly recommended. Knowledge of action and inaction is desirable. He whose actions are free from desire and whose actions are burnt down by the fire of knowledge is called a learned one.

> "Forsaking all attachment to the fruit of action, always contented, dependent on none, he does nothing at all, though he engages in action. Devoid of expectations, restraining the mind and the self, and casting off all belongings, he incurs so sin, performing actions merely for the sake of the body."[66]

In the beginning of the fifth chapter of the *Gītā* Arjuna asks Kṛṣṇa to tell him which one of the two is superior, renunciation of action or pursuit of action. Kṛṣṇa replies as follows :

> "Renunciation and pursuit of action are both instruments of happiness. But of the two, pursuit of action is superior to the the renunciation of action. He should be understood to be always an ascetic, who has no aversion and no desire. For, O you of mighty arms ! he who is free from the pairs of opposites is easily released from (all) bonds."[67]

Finally, we may refer to the oft-quoted verse in which Kṛṣṇa admonished Arjuna to do his duty and fight the battle. "Your right is to work only but never to the fruit of it. Let not the fruits of action be your object, nor let your attachment be to inaction."[68] This doctrine of disinterested and detached action is the heart of what is called *karmayoga*. One can attain liberation from bondage and union with God by following this doctrine :

> "He who abandons all desires and acts free from longing, without any sense of egotism and self-interest, he attains peace. This is the divine state (*brāhmī-sthiti*). O, Arjuna, having attained it, he is not again confused. Abiding in it, even at the time of death, he goes to *brahman-nirvāṇa*."[69]

THE PATH OF DEVOTION

The *Bhagavadgītā* is pre-eminently a treatise on devotion to Lord

66. *Ibid.*, IV. 19, 20, 21. Tr. by K.T. Telang.
67. *Ibid.*, V. 2-3. Tr. by K.T. Telang.
68. *Ibid.*, II. 47. Tr. by K.T. Telang.
69. *Ibid.*, II, 71-72. Tr. by K.T. Telang; see L.M. Joshi in *An Introduction to Indian Religions*, p. 71.

Kṛṣṇa. When it comes to describe devotion, the virtues of knowledge and action seem to recede into the background. Loving devotion to God (*bhakti*) emerges as the best road to liberation.

> "Of all the *yogins*, he who is full of faith worships Me, with his inner self abiding in Me, him I hold to be the most perfectly disciplined."[70]

Thus God prefers a devotee to a *yogin*. In other words a *bhakta* is the best *yogin*. He who combines devotion with *yoga* is superior to all other seekers. Devotion to God is the surest way to reach God. The Lord says,

> "By devotion one comes to know Me, what My measure is and what I am in very truth; then, knowing Me, in very truth, he straightway enters into Me."[71]

The devotional path is open to all, men as well as women, high born as well as low born. Compared to the paths of knowledge and action, path of devotion is easy and simple. Even sinful men and women can attain liberation through devotion. It has been said that no devotee of God is lost.

Perfect devotion to God demands full faith in God, intense love for Him and absolute surrender unto Him. In one of the crucial verses in its eighteenth chapter, Lord Kṛṣṇa asks Arjuna, to leave everything else and take refuge in Him only. He says, "I will deliver thee from all sins, do not grieve."[72] Thus the doctrine of *mukti* through *prapatti* and *bhakti* may be said to be the culminating point of the *Bhagavadgītā*.

Commenting upon the fusion of different paths in this text, Franklin Edgerton has made the following observation :

> "*Gītā's* religion is a compromise between the speculation of intellectuals and the emotionalism of popular religion. So the notion of *bhakti*, devotion, enters into its scheme of salvation by a side door, without at first displacing the old intellectual theory of salvation by knowledge. At least it is rationalised in this way. It is represented that by devoted love of God one can attain knowledge (of God), and so indirectly the salvation which comes through this knowledge."[73]

70. *Gītā*, XII. 2. Tr. by Edgerton.
71. *Ibid*, XVIII. 55. Tr. by Edgerton.
72. *Ibid.*, XVIII, 66. Tr. by Edgerton.
73. *The Bhagavadgītā, Translated and Interpreted*, p. 173.

LIBERATION ACCORDING TO ADVAITA VEDĀNTA

Gauḍapāda (*circa* seventh century A.D.) in his *Āgamaśāstra* or the *Māṇḍūkyakārikā*, for the first time gave a systematic exposition of Vedānta on the lines of *advaita*. After him Śaṃkarācārya perfected the non-dualistic system of the Vedānta in his commentaries on the old *Upaniṣads*, the *Brahmasūtra* and the *Bhagavadgītā*. Several medieval and modern scholars have suggested the influence of Mahāyāna Buddhist thought on Advaita Vedānta.[74]

According to Śaṃkara, self, also called *brahman*, is the one and only ultimate reality. It is the being in itself, wholly conscious, luminous and of the nature of bliss. It is universal and infinite. The objective world is dependent; it is not self-existent, nor is it ultimately real. A distinction between the transcendental self (*ātman*) and empirical existence is basic to *advaita* system. Confusion about this distinction leads to ignorance. *Brahman* is said to be entirely different from the world of multiplicity. *Ātman* is identical with *brahman*. This principle of unity is absolute. The world depends upon it. The Advaita Vedānta also makes room for the idea of God or *īśvara*. This is called *saguṇa brahman* is contradistinction to *nirguṇa brahman*. The distinction between God or *Īśvara*, the world and the selves is said to be empirical and not ultimate. The individual self is a limited version, as it were, of the universal self. It is this individual self which is bound. Liberation means the realization of the real nature of the universal self.

Practice of moral virtue, devotion to God and the pursuit of knowledge lead to the attainment of release (*mokṣa*). Release means direct apprehension of the highest truth which is eternal and infinite. According to Radhakrishnan "on the attainment of freedom nothing happens to the world; only our view of it changes. *Mokṣa* is not the dissolution of the world but is the displacement of a false outlook (*avidyā*) by the right outlook, wisdom (*vidyā*)".[75]

The cycle of life and death or *saṃsāra* ceases when the unity of *brahman* is realized. The *Īśa-Upaniṣad* makes the following statement :

74. Vijñānabhikṣu has described Śaṃkara as a 'crypto-Buddhist' while the *Padmapurāṇa* refers to *māyāvāda* as a Buddhist system. For modern views on Vedānta's indebtedness to Buddhism see L.M. Joshi, *Studies in the Buddhistic Culture of India*, pp. 439-448.

75. S. Radhakrishnan and Charles A. Moore, *A Source Book in Indian Philosophy*, p. 507.

"One who sees all things in the self and the self in all things, is not repulsed by it because of the realization of truth. When to him, who knows, the self has become all things, how can any more there be delusion and sorrow for him who sees oneness ?"[76]

Regarding the existence of suffering in this phenomenal world Śaṃkara points to *māyā* or *avidyā* as the root cause. The self (*ātman*) wrongly identified with *māyā* does not realise its true nature. Śaṃkara observes :

"As long as the individual self does not free itself from ignorance in the form of duality—which ignorance may be compared to the mistake of him who in the twilight mistakes a post for a man—and does not rise to the knowledge of the Self, whose nature is unchangeable, eternal cognition—which expresses itself in the form 'I am *brahman*'—so long it remains the individual self."[77]

Śaṃkara refers to ignorance (*avidyā*) or appearance (*māyā*) as 'causal potentiality' which is dependent on the highest Lord. According to him, *māyā* is called non-manifested since it cannot be defined either as that which is or that which is not.

The words *ajñāna, vivarta, bhrānti, bhrama, avyakta, nāma-rūpa, adhyāsa, adhyāropa, anirvacanīya* etc., are synonymous with *māyā* or *avidyā*. It is apparently real from the phenomenal point of view but it is unreal for those who have realised *brahman*; for the awakened self "all this is *brahman*." For the ordinary persons this world is real as the dream is real in the dreaming state.

For Śaṃkara, *avidyā* has both aspects : negative as well as positive. In its negative aspect it is false (*mithyā*) and illusory. There is utter absence of right knowledge in it. In its positive aspect, it is a mysterious power of God. This world is created by God through *māyā*. It is an inherent power (*śakti*) of *brahman*. It is the cosmic power belonging to God. The two elements, *nāma* (name) and *rūpa* (form), also belong to God and are known as His *māyā* through which the world-process is going on. As Śaṃkara says :

"Belonging to the nature, as it were, of the omniscient Lord, there are *nāma* (name) and *rūpa* (form), the figments of *avidyā*, indefinable either as identical with or as different from the Lord, the germs of the world-process, and known in the scripture (*śruti*) and the traditional literature (*smṛti*) as *māyā, śakti*

76. *Īśa Upaniṣad*, 6-7.
77. *Brahmasūtra-Śaṃkarabhāṣya*, I.iii.19.

(energy) and *prakṛti* (the primordial nature) of the omniscient Lord."[78]

With the attainment of right knowledge and realization of the *brahman*., the two elements *nāma* and *rūpa* disappear. The individual self while losing *nāma* and *rūpa* becomes united with *brahman* as the rivers losing the names and forms disappear in the sea. As has been stated in the *Muṇḍaka-Upaniṣad* :

"As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine person, who is greater than the great."[79]

For Śaṃkara, it is the knowledge of *brahman* alone which is the means to attain *mokṣa*. In other words, the highest knowledge of *brahman* itself is *mokṣa*.

"*Brahman* is eternal, all knowing, absolutely self-sufficient, ever pure, intelligent and free, pure knowledge, absolute bliss. From the devout meditation on this *brahman* there results as its fruit, final release, which, although not to be discerned in the ordinary way, is discerned by means of the *śāstra* (treatise)... This *mokṣa*, release, is eternal in the true sense, i.e., eternal without undergoing any changes... omnipresent as ether, free from all modifications, absolutely self-sufficient, not composed of parts, of self-luminous nature. That bodiless entity in fact to which merit and demerit with their consequences and three-fold time do not apply is called release...... It......is, therefore, the same as *brahman* in the enquiry into which we are at present engaged......"[80]

Commenting on the state of liberation envisaged in the Advaita, Surendranath Bhattacharya has stated :

"To be *brahman* is not the extinction of the individual, rather it is the expansion of one's own individuality into the infinitude of *brahman*. The *jīva* is always *brahman*—during bondage the *upadhis* screen this truth ; in the state of freedom it shines forth as *brahman*—as what it always is; nothing new happens."[81]

Śaṃkara emphatically maintains the conception of *jīvanmukti*. He who has attained the knowledge of *brahman*., become one with

78. *Ibid.*, II.i.14.

79. *Muṇḍaka Upaniṣad*, III.2.8.

80. *Brahmasūtra-Śaṃkarabhāṣya*, I.i.4. Tr. by George Thibaut; see S. Radhakrishnan and C.A. Moore, *op.cit.*, p. 512.

81. *The Cultural Heritage of India*, vol. III, p. 244.

brahman. Brahmanhood is nothing but the realization of the absolute identity of *ātman* and *brahman*. The *śruti* passage, *tattvamasi* manifests this identity. According to Śaṃkara it is possible to realize *brahman* while living in this world, and that is *jīvanmukti*. There are several passages in the Upaniṣads which advocate this concept of *jīvanmukti*.

"The knower of *brahman* becomes *brahman* himself."

—*Muṇḍaka Upaniṣad*, III.2.9.

"In that all this has itself, it is true, it is the self, thou art that".

—*Chāndogya Upaniṣad*, VI.8.7-

"He attains *brahman* here."

—*Bṛhadāraṇyaka Upaniṣad*. IV.4.7.

In the *Kena Upaniṣad* (II.5) it is said that if *brahman* is not known here in this life, greatest is the loss.

In the last analysis the whole philosophy of Śaṃkara can be summarized in half a verse which is as follows. *Brahman* is the only Reality; the world is ultimately false; and the individual self (*ātman*) is non-different from *brahman*.[82] For Śaṃkara, *brahman* is quite different from the existing world but *ātman* is the same as *brahman*. This world depends upon *brahman*, but *brahman* depends upon nothing. *Māyā* is negligible from the standpoint of common experience. It has been pointed out that Śaṃkara fails to explain the logical relation between *brahman* and the existing world through *māyā*. *Mokṣa* is attained through the knowledge of *brahman* and it is identical with *brahman*. It is the direct apprehension of ultimate reality.

LIBERATION ACCORDING TO THE VIŚIṢṬĀDVAITA

Before we conclude this brief discussion of the Brahmanical views of *mukti*, we should take notice of Rāmānuja's attitude toward it. Rāmānuja (eleventh century) is a famous Brāhmanical philosopher. According to him, there are three ultimate realities—God, soul and the world. God is eternal, powerful and all-knowing. He is the material as well as the efficient cause of this universe. The world and souls are depedent upon God. God (*Īśvara*) is the same as the supreme *brahman* of the Upaniṣads. God is the soul of nature as well as the soul of souls.

God or *brahman* of Rāmānuja's conception is the abode of all

82. *brahma satyaṃ jaganmithyā jīvo brahmaivo nāparaḥ*,

good qualities and devoid of all evil qualities. He is the Highest Person, the Real of reals, the Light of lights and higher than the highest. He is of the nature of pure knowledge, absolute bliss, infinite power, ever pure, full of freedom and absolutely self-sufficient. This *brahman* is the controller of the individual souls and the world. God is identitical with the absolute *brahman.* The whole universe and all the souls form His body. He creates, controls, sustains and destroys this world. He has a special divine body (*aprākṛta dehaviśiṣṭa*).

Rāmānuja refutes Śaṃkara's conception of *nirguṇa brahman* as "a pure unqualified existence." According to him there is no proof for such an unqualified substance. No sense organ can prove the existence-in-itself. The word (*śabda*) cannot be a means of knowledge for a substance devoid of all difference. Perception (*pratyakṣa*) proves difference and cannot be a means of knowledge for a thing devoid of difference. It does not reveal mere being.[83] Thus these is no support of scripture, logic and personal experience for Śaṃkara's notion of *nirguṇa brahman.* Rāmānuja points out that the scriptural passage "one without a second" really teaches that the *brahman* is possessed of manifold qualities. "If it were meant absolutely to deny all duality, it would deny also the eternity and other attributes of *brahman.*" He further quotes the passage, "He who knows the bliss of that *brahman* from whence all speech, together with the mind, turns away unable to reach it" does not prove a substance devoid of all differences but with the possession of infinite nature of *brahman's* auspicious qualities.[84]

Rāmānuja did not believe that this world is false (*mithyā*) as Śaṃkara held. For Śaṃkara, *brahman* is the ground for the creation of this world through His *māyā.* This entire world with all its differences, is owing to a certain defect and that defect is beginningless *māyā* or *avidyā* or ignorance. This theory of *māyā* or *avidyā* cannot be proved either by being or non-being. It is altogether inconclusive. We cannot say either of *brahman* or the individual *ātman* as the substrate of *avidyā.* Rāmānuja holds that *ātman* or *brahman* whose essential nature is knowledge, cannot be the substrate of ignorance, hence the theory involves a flat contradiction.[85]

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83. *The Vedānta Sūtras* with the commentary of Rāmānuja, translated by George Thibaut, I.i.1. See Radhakrishnan and C.A. Moore, *A Source Book in Indian Philosophy*, pp. 543-545

84. Rāmānuja on *The Vedāntasūtra*, I.i.1; see also *A Source Book in Indian Philosophy*, p. 548.

85. *Ibid*, p. 550.

According to Rāmānuja this world cannot be unreal as it is a part of *brahman* or God. Similarly individual selves (*ātmans*) are real and eternal like *brahman* and are part of *brahman* :

> "the individual self is a part of the highest self; as the light issuing from a luminous thing such as fire or the sun is a part of that body."[86]

There are three kinds of souls according to Rāmānuja.

Eternally free (*nitya-mukta*) : those souls which are ever free and they reside in Vaikuṇṭha. They are totally free from *karma* and rebirth. They are full of bliss and enjoy perfect peace and freedom. Released or freed (*mukta*) : those souls that were previously bound, but have obtained freedom through the triple training of good action, right knowledge, and pure devotion.

Bound (*baddha*) : those who are encircled in the world and are suffering on account of ignorance, wrong thought, and evil deeds.

Further the bound (*baddha*) souls are subdivided into four classes :

(i) divine or super human beings,
(ii) human beings,
(iii) animal world, and
(iv) immobile souls.

The released (*mukta*) souls do not have any qualitative distinctions. All of them enjoy peace, knowledge and bliss with *brahman*. Rāmānuja advocates qualitative monism and quantitative pluralism of souls. The relation between the individual souls and *brahman* is that of body and soul. It is a peculiar non-dual relation which Rāmānuja calls *viśiṣṭādvaita*. It is the unique relation of inner connection and dependence of the souls on God. C.D. Sharma explains the meaning of *viśiṣṭādvaita* as "identity-in-and-through-and-because-of-difference or identity-as-qualified-by-difference."[87] Rāmānuja did not believe in the conception of *bhedābheda* (identity-cum-difference) and advocated the view of *viśiṣṭādvaita*.

According to Rāmānuja, the Upaniṣadic text *tat tvam asi* does not convey the idea of complete unity between *brahman* and *ātman* but the words *tat* and *tvam* denote the *brahman* distinguished by difference. He says that if the text "thou art that" were meant to express absolute

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86. Rāmānuja on *The Vedāntasūtra*, II.iii.45; see also *A Source Book in Indian Philosophy*, p. 555.

87. C.D. Sharma, *A Critical Survey of Indian Philosophy*, p. 355.

oneness, it would conflict with a previous statement in the same section in which it is said: "It thought, may I be many;" and further if it meant oneness then by the knowledge of one thing all things are to be known could not be considered as fulfilled.[88] So it is not possible that a *brahman* whose essential nature is knowledge, omniscience etc., should belong to the area of ignorance. It only fufils the demand according to Rāmānuja that "*brahman* free from all imperfections and comprising within itself all auspicious qualities—is the internal ruler of the individual selves and possesses lordly power."[89] Thus the *brahman* is the ground of individual souls and not that souls are completely identical with *brahman*. C.D. Sharma observes :

> "The individual soul is a mode of God Who is its inner self. God constitutes the "I" of the soul. "I live, yet not I, but God liveth in me." *Tat tvam asi*, therefore does not teach absolute identity (which is a mere abstraction) between soul and God as Śaṃkara imagines, but a qualified identity which means that God as the inner self of the soul and God as the cause of the universe are one and the same."[90]

Rāmānuja refutes the theory of Śaṃkara that the bondage of the self is unreal (*mithyā*) and can be removed by mere knowledge of the *brahman* alone. Unlike Śaṃkara, Rāmānuja holds that bondage of the self is real and it can be overcome not by the knowledge alone but with pure devotion and grace (*kṛpā*) of God. To quote Rāmānuja's words :

> "That doctrine, again, that ignorance is put an end to by the cognition of *brahman* being the self of all can in no way be upheld, for as bondage is something real it cannot be put an end to by knowledge. How, we ask, can any one assert that bondage . . . which consists in the experience of pleasure and pain caused by the connexion of selves with bodies of various kind, a connexion springing from good or evil actions—is something false, unreal? . . . the cessation of such bondage is to be obtained only through the grace of the highest self pleased by the devout meditation of the worshippers . . ."[91]

Rāmānuja thus holds that liberated soul only becomes similar to

88. Rāmānuja on *The Vedāntasūtras*, I.i.I. Tr. by Thibaut; Radhakrishnan and C.A. Moore, *A Source Book in Indian Philosophy*, p. 551.
89. *Ibid.*, p. 551-2.
90. C.D. Sharma, *op. cit.*, p. 356.
91. Radhakrishnan and C.A. Moore, *op.cit.*, p. 552.

brahman but not identical with *brahman* as Śaṃkara has held. Rāmānuja quotes the Upaniṣadic passages to prove that liberated soul only becomes similar to *brahman* and not identical with *brahman*.

"He attains all the auspicious qualities with *brahman*."

—*Taittirīya Upaniṣad*, II. 1. 1.

"The knower of the Lord, having shaken off merits and demerits and being absolutely pure, attains the highest degree of equality with *brahman*."

—*Muṇḍaka Upaniṣad*, III. 1. 3.

"The *brahmavit* moves singing *sāman* in all the world, enjoys whatever things he likes, assumes whatever forms he likes."

—*Taittirīya Upaniṣad*, III. 10. 5-6.

The *Bhagavadgītā* also supports the view of Rāmānuja that those who have acquired the wisdom, become similar to *brahman*.[92]

Unlike Śaṃkara, Rāmānuja believes that the liberated soul does not lose its individuality but anyhow retains it. It is only egoity and not the individuality that is annihilated in the state of liberation; even in the highest state the soul does not lose its individuality. According to S. Radhakrishnan, "what is annihilated in *mokṣa* is only egoity and not individuality." Further he says that "it is not the disappearance of the self, but its release from the limiting barriers."[93]

According to Rāmānuja, *karma-yoga* (self-purification), *jñāna-yoga* (self-realisation) and *bhakti-yoga* (knowing and seeing God everywhere) are three different stages in the process of a man's liberation. *Karma-yoga* leads to *jñāna-yoga*. *Jñāna-yoga* is the path of self-realization to know one's own real self. Rāmānuja believes in *jñāna-karma-samuccaya*. He recognises the importance of *karma*, *jñāna* and *bhakti*, as the *Gīta* too has recognised. But Rāmānuja stresses *bhakit* or devotion as the chief means to attain liberation. Along with the three paths, *karma*, *jñāna* and *bhakti*, he adds the doctrine of *prapatti*, the way of self-surrender to God. We may recall that it is said in the *Kaṭha Upaniṣad* (I.2.23) that the self cannot be gained by the study of Veda (reflection), nor by thought (meditation) nor by much learning. It may be gained only by him whom God chooses. Thus the gift or *prasāda* or *kṛpā* of God plays an important role in the Rāmānuja scheme of liberation. God gives all that is necessary for liberation to one who surrenders oneself to God. Accord-

92. *Bhagavadgītā*, XIV.2.

93. S. Radhakrishnan, *Indian Philosophy*, vol. II, pp. 709-710.

ing to Rāmānuja there is no *jīvanmukti* so long as soul is possessed with body and *karmas*. So he rejects Śaṃkara's theory of *jīvanmukti*. According to Śaṃkara the cause of bondage is *avidyā* and that can be annihilated by the knowledge of *brahman* even during this life. The *jīvanmukta* appears to be like an embodied man but actually he is totally detached from the body. Liberation according to Rāmānuja presupposes utter destruction of *karma* and body. He argues that so long as the soul is in the body, it cannot attain innate purity. In the state of liberation, the soul realises its true nature and becomes similar to *brahman*. The *karma* being the root cause of bondage, liberation is possible when all the *karmas* attached to the soul are destroyed. As to the nature of the liberated soul Rāmānuja odserves :

> "The released soul, freed from all that hides its nature, possesses the power of intuitively beholding the pure *brahman*, but does not possess the power of ruling and guiding the different froms of motion and rest belonging to animate and inanimate nature."[94]

Thus liberated being realises its eternal and essential nature, i.e., the being of its being, and the real of its real. P.N. Srinivasachari comments on the state of *mukti* it the following words :

> "*Mukti* is on the whole freedom from the individualistic outlook and the attainment of divine vision and divine bliss. In that state the sense of separateness of the *jīva* alone is abolished and not the *jīva* itself, and the free and freed spirits form a community owing to the common nature of their deified attributive consciousness; and their freedom is expressed either in helping humanity to regain spiritual freedom or in the enjoyment of the bliss of divine communion."[95]

94. Rāmānuja on the *Vedāntasūtra*, I.i.4. Tr. by Thibaut.
95. *The Cultural Heritage of India*, vol. III, p. 312.

CHAPTER VI

THE BUDDHIST DOCTRINE OF LIBERATION

Buddhism is famous as a soteriological doctrine. Its main aim is to seek liberation from the manifold sufferings (*dukkha*). The Buddha is reported to have said :

> "Just as the great ocean has one taste, the taste of salt, even so, monks, this doctrine (*dharma*) and method (*vinaya*) has one taste, the taste of liberation (*vimuttirasa*)."[1]

The word *dharma* (Pali *dhamma*) as employed in Buddhist texts has manifold meanings. As Dr L.M. Joshi points out it also means the Ultimate Reality or Transcendental Truth called *nirvāṇadharma.* The word *dharma* also refers to mental and material elements or entities. It also means moral law, virtue, duty, religious practice, piety, etc. Finally it means the eternal and immanent law of cosmic order. The two fundamental meanings with which we are here concerned are : *nirvāṇa* and the way to it. "In short, *dharma* means both the end and the means : *nirvāṇadharma* and *mārgadharma*."[2]

It goes without saying that *nirvāṇadharma* is the *summum bonum* of Buddhism and that every human being must aspire to attain this Ultimate Reality. The word *nirvāṇa* is also known as *vimukti* (Pali *vimutti*) which means freedom from all passions and desires. It is also called *viśuddhi* which means purification. Similarly the *mārgadharma* is known as *vimukti-mārga* "the way of emancipation" and *viśuddhimārga* "the way of purification."

THE PROBLEM OF SUFFERING

Lord Buddha is reported to have said that he teaches only two things viz; suffering (*dukkha*) and cessation of suffering (*dukkha-nirodha*). He taught that this world is full of suffering, ills, calamities, punishment, jealousy, hatred, deception, illusion, etc., and encouraged

1. L. M. Joshi, "Truth : A Buddhist Perspective", *The Journal of Religious Studies*, vol. IV, Punjabi University, Patiala, 1972, p. 71. See *Cullavagga* (Nalanda edition), p. 357; *Udāna* (Nalanda edition), V. vii, p. 125. *Aṅguttaranikāya* (Nalanda edition), vol. I.p. 37.
2. L.M. Joshi, "Buddhist Meditation and Mysticism" in *Buddhism*, (1969), p.62.

men to seek eternal peace, bliss and freedom from this transitory world. He urged men to get rid of the root of *dukkha*. The first noble truth concerns with suffering and the third noble truth with the emancipation from suffering. After attaining enlightenment the Buddha's first sermon at Sārnātha was about the universal suffering. There the Blessed One addressed the five monks thus :

> "Now this, monks. is the noble truth of pain : birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. In short, the five groups of grasping (*khandhas*) are painful.
>
> Now this, monks, is the noble truth of the cessation of pain, the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment."[3]

This shows that the whole worldly process is based upon the frightful sequence of death and rebirth and unbroken chain of the five *khandhas*. This *dukkha* teaches to all beings that they are not living as they ought to live. Lord Buddha sought to show a way beyond the realm of *dukkha*. The enlightenment which Lord Buddha realized was indescribable and transcendental.

Soon after attaining enlightenment, Lord Buddha is reported to have uttered the following words : "This Truth (*dharma*) that I have realised is profound, difficult to see, difficult to comprehend, excellent, supreme, transcending discursive thought, subtle and to be known by the sages alone." That the Truth is subtle to comprehend is emphasised by the Buddha.

Now the question arises why the Buddha made *dukkha* the starting point for the realization of Ultimate Truth or the establishment of the concept of *nirvāṇa*? Here two points deserve mention. Everybody has the experience of pain and suffering in the world and from that very painful experience both the philosophical inquiry and religious aspiration arise. Secondly, man is more emotional than rational in character. It is his emotions, feelings, passions and desires which ultimately determine his character. Bhikshu Sangharakshita has pointed out that :

> "By beginning with the fact of pain Buddhism involves the whole nature of man from the very outset. Recognition of the first noble truth comes not as a pleasant intellectual diversion but

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3. *Saṃyuttanikāya*, V. 420; *Early Buddhist Scriptures*, Tr. by E. J. Thomas, pp. 29-31; Bhikshu Sangharakshita, *A Survey of Buddhism*, p. 125.

as a terrible emotional shock. The scriptures say that one feels then like a man who suddenly realizes that his turban is in flames. Only a shock of this kind is strong enough to galvanize the whole being into action. . . only when a man feels strongly will he act effectively. It is for this reason above all others that Buddhism starts not with a concept but with a feeling, not with intellectual postulation but with emotional experience."[4]

Lord Buddha held the view that suffering is the central fact of every human existence. The fact of suffering and its awareness compel us to seek for its removal. By experiencing suffering we can adopt the right path towards enlightenment. Suffering is important because it gives warning to man that he is not living as he ought to live. A person who is the seeker of *nirvāṇa* is not afraid of suffering but he accepts it joyfully. This world which is full of sufferings is nothing but the repeated process of birth and death. In order to be free from this cycle of birth and death, attachment and hatred, pleasure and pain, every gentle man must aspire for the attainment of Ultimate Truth. We come across such kind of feeling about Truth from the early Buddhist monks :

"I have lived the holy life, done all that I was to do, and am now free from all attachment. Completely destroyed is the cause of birth through cycle of existence, there is no longer the possibility of any rebirth."[5]

THE MEANING OF NIRVĀṆA

The literal meaning of the term *nibbāna* or *nirvāṇa* is "extinction," "blowing out," "going out," "the total destruction or annihilation." The two terms *nirvāṇa* and *tathāgata* mean complete spiritual release and total elimination of all sorts of craving, passions, attachments, ignorance, etc. In the Buddhist way, the word *nirvāṇa* was employed either in connection with a burning fire or in connection with a burning lamp, and in both ways it meant extinction. "The word is formed from *nirvṛ* or *ni-vṛ* meaning tranquil, happy, ceased, and *parinirvṛta* in its technical sense is 'having attained *nirvāṇa*.'[6] The term "extinction" applies only to three flames of greed, hatred and infatuation. In short it signifies the extinction of craving.

4. Bhikshu Sangharakshita, *A Survey of Buddhism*, p. 122; *The Aryan Path*, vol. XXIII, pp. 55-61 (February, 1952).
5. After *The Cultural Heritage of India*, vol. I, p. 553.
6. Edward J. Thomas, *The History of Buddhist Thought*, p. 124.

What is *nirvāṇa* ? It is impossible to describe *nirvāṇa* in words. No human language can describe the depth of Truth. Words are powerless to fathom the nature of *nirvāṇa*. Lord Buddha remained silent when the question was asked 'what is *nirvāṇa*'? His observance of silence proved the fact, as Lord Buddha taught and explained, that an answer was neither useful nor possible.

It is generally believed that the truth that can be comprehended is not truth; "the Tao (Way) that can be told of is not the eternal Tao;"[7] and 'a God comprehended is no God.'[8]

The Buddhist thought recognizes two standpoints : the one is phenomenological or worldly standpoint and the other is wholly transcendental or absolute standpoint. For the Buddhist, *nirvāṇa* is the only truth which is real in the ultimate sense. From the standpoint of absolute Truth, *nirvāṇa* is the ultimate holy truth. Phenomenal or conventional truth only relates to words, symbols, concepts and conventional things and not to Absolute Truth. From the standpoint of conventional truth we can know only something imperfectly about Absolute Truth or *nirvāṇa*.[9]

The Buddha declares *nirvāṇa* to be the highest of all things. It is the greatest happiness (*paramaṃ sukhaṃ*). It is stated in the *Dhammapada* :

> "Health is the greatest of gifts, contentedness the best of riches, trust is the best of relationships, *nirvāṇa* the highest happiness."[10]

With the attainment of *nirvāṇa* everything which is sinful vanishes for ever. Nirvāṇa is only attainable when one has perfected both knowledge and meditation. The *Dhammapada* clearly points out :

> "Without knowledge, there is no meditation; without meditation there is no knowledge; he who has both knowledge and meditation is near unto *nirvāṇa*."[11]

It is the blissful and the tranquil state.

Nirvāṇa is the cessation of all sufferings. It is the extinction of five *khandhas* (constituent elements). It is the total destruction of

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7. *A Source Book in Chinese Philosophy*, translated and compiled by Wing-tsit Chan, p. 139.
8. Quoted in Rudolf Otto, *The Idea of the Holy*, Translated by John W. Harvey, p. 25.
9. L.M. Joshi in *The Journal of Religious Studies*, vol. IV, p. 73.
10. *Dhammapada*, verse 204. Tr. by Max Müller.
11. *Ibid.*, verse 372.

craving, calming of all conditioned things, giving up of all defilements, extinction of thirst, detachment, and cessation. It is the extinction of desire, the extinction of hatred, and the extinction of illusion. It is excellent, transcendental, uncreated, bliss of emancipation, eternal, unassailable, noble and free from lust. Nothing is left to be achieved after attaining *nirvaṇa*. It is the highest Truth. *Nirvāṇa* is the highest vision, truthful experience, the best feeling that one can imagine, feel, think or speak of. This is the highest psychical state where consciousness appears to be face to face with Reality.

TRADITIONAL DESCRIPTIONS OF NIRVĀṆA

In the Buddhist tradition *nirvāṇa* has been described by different words, concepts, terms or epithets, which may be called synonyms. The commentary on the *Nettipakaraṇa* describes *nirvāṇa* in these terms: uncompounded (*asaṃkkhata*), infinite (*ananta*), stainless (*anāsava*), true (*sacca*), unimpaired (*ajajjara*), immutable (*dhuva*), not vanishing (*apalokita*), tranquil (*santa*), undying (*amata*), excellent (*paṇīta*), destruction of desire (*taṇhakkhaya*), unborn (*ajāta*), deep (*gambhīra*) transcendental (*uttara*), matchless (*appatisama*); *summum bonum* (*seṭṭha*). supreme (*jeṭṭha*); unimpure (*vimala*), immeasureable (*appamāna*). *Nirvāṇa* is also called ultimate refuge (*saraṇa*), detachment (*virāga*), immutable state (*accutapada*), liberation (*mutti*), purity (*visuddhi*), emancipation (*vimutti*), holiness (*suddhi*) and blessedness (*nibbutti*).[12] Each of these words signifies either a negative or positive aspect of the ultimate goal from the Buddhist standpoint.

The Absolute Truth or *nirvāṇa* is wholly indescribable and unthinkable. It is only through convention that we can describe it by certain names or epithets. Every conceivable name we may give to it is essentially false as it is beyond names and concepts. That is why *nirvāṇa* or *tathāgata* (Tathatā, Śūnyata, Bhūtakoṭi, Dharma-dhātu, Dharmakāya, Prajñāpāramitā) is said to be like an illusion, dream or a mirage. As E. Conze states :

> "*Nirvāṇa* is unthinkable or inconceivable, if only because there is nothing general about it, and everyone must experience it personally for himself, because there is nothing in the world even remotely like it; and because reasoning (*tarka*) cannot get

12. *The Cultural Heritage of India*, vol. I, p. 556.
13. *Aṣṭasāhasrikā prajñāpāramitā*, pp. 20-22;
Bodhicaryāvatārapañjikā, p. 177;
L.M. Joshi in *The Journal of Religious Studies*, vol. IV, p. 75.

anywhere near it. All conceptions of *nirvāṇa* are misconceptions.[14]

THE NEGATIVE ASPECT OF NIRVĀṆA

The ancient Buddhist scholars have tried to describe *nirvāṇa* under its negative as well as positive aspects. Those words that suggest the negation of something such as *nirodha, nirmokṣa, nirvṛti amṛta, anītika* and *nirveda*, etc. are different synonyms of negative aspect of *nirvāṇa*. The *summum bonum* of Buddhism is spoken of in negative and transcendental synonyms for *nirvāṇa*. In some of the later Pali Texts we find *nirvāṇa* described as the uninterrupted (*accanta*), the uncreated (*akata*), the infinite (*ananta*), the inextinguishable (*apalokita*), the cessation of suffering (*dukkha-kkhaya*), the freedom from longing (*anāsa*), the uncompounded (*asaṃkkhata*), the farther shore, the beyond (*pāra*), the deliverance (*mokkha*), the extinction (*nirodha*), the indiscernible (*anidassana*), the unoppressed (*avyāpajja*), the absolute (*kevala*), the unendangered (*anītika*), the unattached (*anālaya*), the deathless (*accuta*), the release (*vimutti*), the final deliverance (*apavagga*), the dispassionate (*virāga*), the stillness (*sānti*) the purity (*visuddhi*) and the allayment (*nibbūta*)[15].

In the *Udāna*, *nirvāṇa* is sought to be described, not in terms of what it is, but in terms of what it is not.

> "There is, monks, the stage where there is neither earth nor water nor fire nor wind nor the stage of the infinity of space nor the stage of the infinity of consciousness nor the stage of neither consciousness nor the stage of neither consciousness nor non-consciousness; neither this world not the other world nor sun and moon. There, monks, I say, is neither coming nor going, nor staying nor passing away nor arising. Without support or going on or basis is it. This indeed is the end of suffering.
>
> There is, monks, an unborn, an unbecome, an unmade, an uncompounded; if monks, there were not here this unborn, unbecome, unmade, uncompounded, there would not here be an escape from the born, the become, the made, the compounded. But because there is an unborn, an unbecome, an unmade, an uncompounded, therefore, there is an escape from the born, the become, the made, the compounded."[16]

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14. E. Conze, *Buddhist Thought in India*, p. 57.
15. Bhikshu Sangharakkshita, *A Survey of Buddhism*, p. 62.
16. *Udāna*, VIII. 1 and 3. E.J. Thomas's translation in *Early Buddhist Scriptures*, pp. 110-111.

Some people raise the objection about the negative side of *nirvāṇa*; they think that its negative aspect expresses self-annihilation. But *nirvāṇa* is certainly no annihilation of self because there is nothing like self to annihilate. It is the annihilation of illusion, of the wrong notion of self, "the extinction of passion, of aversion, of confusion, is called *nirvāṇa*.'"[17]

A text describes the state of *nirvāṇa* in the following words :

> "Here the four elements of solidity, fluidity, heat and motion have no place; the notions of length and breadth, the subtle and the gross, good and evil, name and form are altogether destroyed, neither this world nor the other, nor coming, going or standing, neither death nor birth, nor sense objects are to be found."[18]

It is not right to say that *nirvāṇa* has negative or positive side. It is completely free from all concepts and terms of duality. Moreover, the negative word does not necessarily mean negative side. It is the way of expressing the truth. Just as the word freedom which is known in Pali as *mutti* and in Sanskrit *mukti* means absolute emancipation from all evils, craving, illusions and passions, etc. It is the freedom from all obstructions. Although no one will say that the word freedom has a negative side, yet it has something in a negative way. Similarly the words *ārogya* (health), *amṛta* (immortal) do not state the negative side.

THE POSITIVE ASPECT OF NIRVĀṆA

The Buddhist scriptures contain a number of positive names of *nirvāṇa*. This state is described with a wealth of epithets; for example, it is :

> "The harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city."[19]

Edward Conze has collected several words describing *nirvāṇa*. He rightly points out that :

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17. *Saṃyuttanikāya*, IV. 251. Horner's translation in *A Survey of Buddhism*, p. 61.
18. W. Rahula, *What the Buddha Taught*, p. 37; *Dīghanikāya*, vol. I, p. 190.
19. Rhys Davids, *Early Buddhism*, p. 172; Sangharakshita, *A Survey of Buddhism*, p. 74.

"*Nirvāṇa* is called supreme goal. (2) supreme, (3) supreme Good (*parama-artha*), (4) best (*aggaṃ*), (5) excellent (*seyyo*), (6) exalted (*praṇīta*), (7) utmost (*an-uttaraṃ*), (8) the one and only consummation, (9) final release (*apavagga*). The finality of *nirvāṇa* lies in that "for a disciple rightly delivered, whose thought is calm, there is nothing to be added to what has been done, and naught more remains for him to do. Just as a rock of one solid mass remains unshaken by the wind, even so forms, sounds, smells, tastes and contacts of any kind, no desired or undesired *dharmas*, can agitate such a one (*pavedhenti tādino*). Steadfast is his thought, gained is deliverance."[20]

A man who has realised the Truth or *nirvāṇa* is called the "seer of Supreme Reality." He is known as the highest being in the world. He is totally free from all calamities, troubles, complexes, passions and worries of this world and beyond. He is joyful, elevated, enjoying the pure life, his faculties pleased, free from anxiety, serene and peaceful.[21] Commenting on the nature of a liberated saint W. Rahula states :

"As he is free from selfish desire, hatred, ignorance, conceit, pride and all such defilements, he is pure and gentle, full of universal love, compassion, kindness, sympathy, understanding and tolerance. His service to others is of the purest, for he has no thought of self. He gains nothing, accumulates nothing, not even anything spiritual, because he is free from the illusion of self, and the thirst for becoming."[22]

Nirvāṇa is a real entity, permanent, pleasant experience, a level of ethical achievement, an impersonal state, a state of self-realization, knowing the absolute and merging into the absolute, a dimension of existence, ultimate truth and universal, super-individual consciousness.[23]

S.N. Dasgupta rightly holds the view that *nirvāṇa* can be described as "a blissful state though there is no distinction here between the bliss and the enjoyer of bliss." He further states, "This state was rightfully called immortal and blissful because it was looked upon by the Buddhists as the end of all suffering, the goal of all spiritual striving and the culmination of spiritual perfection."[24] Mrs. Rhys

20. E. Conze, *Buddhist Thought in India*, p. 76.
21. *Majjhimanikāya*, II (PTS), p. 121; W. Rahula, *What The Buddhā Taught*, p. 43.
22. *Ibid.*
23. R.E. Johansson, *The Psychology of Nirvāṇa*, pp. 112-15.
24. S.N. Dasgupta, *Hindu Mysticism*, p. 90.

Davids points out that "*nirvāṇa* is pictured, intellectually as light, insight, truth, higher 'saving' knowledge; emotionally, as happiness, calm, coolness, contentment, good, peace, safety; volitionally, as freedom, self-mastery, supreme opportunity, saintly companionship."[25]

TYPES OF NIRVĀṆA

Some Buddhist texts refer to the following four types of *nirvāṇa.*

1. *Anādikālika-prakṛti-śuddha-Nirvāṇa*

"It is pure in itself, provided with numberless and measureless excellent qualities, free from production and destruction, like space, equal (same) and common (*sādhāraṇa*) for all beings, neither identical nor different from the Dharma (being Dharma itself), free from *nimitta* and *vikalpa*, beyond *vitarka-vicāra*, beyond words, realised within. It is eternally quiescent (*prakṛtiśānta*) Tathatā."[26]

2. *Sopadhiśeṣa-Nirvāṇa* (Nirvāṇa with residue)

In this state of *nirvāṇa*, the scripture says :

"A monk is an *arahant* whose outflows are extinguished, who has lived the life, done what was to be done, laid down the burden, attained his own goal, the fetter of becoming utterly extinguished, released by perfect gnosis. In him the five senses still remain; and as they have not yet departed he experiences through them what is pleasing and displeasing and undergoes happiness and suffering. Whatever is his extinction of passion, of aversion, of confusion, this is called the Nirvāṇa-element with the groups of existence still remaining."[27]

3. *Nirupadhiśeṣa-Nirvāṇa* (Nirvāṇa without residue)

In this state of *nirvāṇa* the five sense-organs are also pacified. Here all that has been felt, but not delighting him, will become cool. This is called the Nirvāṇa element that is without the groups of existence still remaining.[28]

4. *Apratiṣṭhita Nirvāṇa*

The word *apratiṣṭhita* means not-abiding anywhere. 'The Tathāgata is so called because he is not abiding anywhere, his mind has no abode neither in things created nor in things

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25. Mrs Rhys Davids, *Buddhism*, p. 184; A.K. Lad, *The Concept of Liberation in Indian Philosophy*, p. 60.
26. G.C. Pande, *Studies in the Origins of Buddhism*, p. 448.
27. E. Conze, I.B. Horner *et. al.*, *Buddhist Texts Through the Ages* p. 96.
28. *Ibid.*

uncreated, and yet it is not away from them'.[29] It is the Tathatā assisted by *mahākaruṇā* and *mahāprajñā*.

Lord Buddha, affirming the sole reality of the truth, says : "There is only one Supreme Truth, O monks, and this is *nirvāṇa*, the infallible *dharma*."[30] It is beyond the horizon of causes and conditions. It is the Ultimate Good and end of all strains and strivings. All the schools of Buddhism agree with *śānta* and *asaṃskṛta* nature of *nirvāṇa*. It means it is eternal and ineffable peace and by nature uncreated.

CONCEPTION OF NIRVĀṆA IN ABHIDHARMA SCHOOLS

In the *Milindapañho*, *nirvāṇa* is described as something positive, non-temporal and supremely beatific. It can be experienced though not described. Nirvāṇa is infinite bliss, absolutely beyond pains and sufferings. The author maintains that as the water of an ocean cannot be measured, so also the richness of *nirvāṇa* cannot be described through language. It is the cessation of craving, and consequently, cessation of grasping, becoming, birth, old age, death, lamentation etc.[31] For Anuruddhācariya, Nibbāna is eternal, transcendental, supreme, realisable and unique. It is the *ārammaṇa* of the *maggaphalas*.[32] As G.C. Pande states "Theravāda, thus, throughout its long history, consistently held *nibbāna* to be positive, experienceable, indescribable and supreme—the most worthwhile."[33]

Let us see the conception of *nirvāṇa* according to the two main schools of Hīnayāna Buddhism—Vaibhāṣika and Sautrāntika.

Nirvāna is conceived here as of eternal nature (*dharma-svabhāva*). It is real, everlasting and a positive state of existence. It is impersonal, noumenal and *asaṃskṛta-dharma*. *Pratisaṃkhyā-nirodha* and *Apratisaṃkhyā-nirodha* are thus resolved in the concept of *nirvāṇa* or *nirodha*. Satkari Mookerjee states :

> "*Pratisaṃkhyā-nirodha* by the removal of *kleśas* directly unfolds the state of *nirvāṇa* and the *apratisaṃkhyā-nirodha* is necessary to ensure the non-emergence of the *kleśas* by the perpetual removal of the causes and conditions of the same."[34]

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29. D.T. Suzuki, *Studies in the Laṅkāvatārasūtra* (London, 1968 reprint), p. 96.
30. After L.M. Joshi, 'Truth : A Buddhist Perspective' in *The Journal of Religious Studies*, vol. IV (1972), p. 68.
31. *Milindapraśna*, III. 4-6.
32. *Abhidhammattha-saṅgaho* (ed. Kosambi), pp. 124-125.
33. G.C. Pande, *op. cit.*, p. 445.
34. Satkari Mookerjee, *Buddhist Philosophy of Universal Flux*, p. 246.

When all the passions are removed from consciousness, it is known as *pratisaṃkhyā-nirodha* whereas when they may not arise again and are totally removed for ever it is called *apratisaṃkhyā-nirodha*. "It is the complete extinction of the causal efficiency of the elements, and non-production of their effects".[35]

The Theravādins held *nirvāṇa* to be negative in character, so it is often referred to by such negative terms as *taṇhakkhaya*, extinction of thirst, *asaṃkhata*, uncompounded or unconditioned, *virāga*, absence of desire, *nirodha*, cessation, *nibbāna*, blowing out or extinction. It is that state where all the six elements : solidity, fluidity, heat, motion, space and consciousness disappear. All the sensations become pacified with the dissolution of the body, just as the flame of a lamp goes out when oil and wick give out.[36]

It is generally understood by many scholars that *nirvāṇa* is just like the extinguished flame of a lamp when the wick and oil are finished. It is totally wrong to compare *nirvāṇa* with a fire or a lamp gone out. W. Rahula states : "Here it should be clearly and distinctly understood without any confusion, that what is compared to a flame or a fire gone out is not *nirvāṇa*, but the 'being' composed of the five aggregates who realized *nirvāṇa*."[37]

These five aggregates are the real constituents for the arising as well as cessation of suffering (*dukkha*). Lord Buddha himself declares : "within this fathom-long sentient body itself, I postulate the world, the arising of the world, the cessation of the world, and the path leading to the cessation of the world."[38] Here the word 'world' (*loka*) is used in place of *dukkha*.

For the Sautrāntikas also Nirvāṇa is not a real state. It is the end of passions and life without any positive character. It is the annihilation of momentary manifestations and nothing remains after this annihilation. Stcherbatsky states : "Nirvāṇa means only the end of the process of life, without any lifeless substance as the residue or the substratum in which life has been extinguished."[39]

Some later Sautrāntikas believe that there is no possibility of complete annihilation but they hold in the "survival of subtle con-

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35. J.N. Sinha, *A History of Indian Philosophy*, vol. II, p. 357; A.K. Lad, *op. cit.*, p. 66.
36. W. Rahula, *What the Buddha Taught*, p. 39.
37. *Ibid.*, pp 41-42.
38. W. Rahula, *op. cit.*, p. 42.
39. Stcherbatsky, *Conception of Buddhist Nirvāṇa*, p. 29.

sciousness merged in the plane of complete quiescence."[40]

According to the Abhidharmika thinkers, everybody must try for his own *nirvāṇa* (*mukti*) as one's main aim is to attain liberation and one should not worry for others. This shows narrow outlook of the Hīnayānists. Had this been the main aim of everybody to try for his own liberation, Lord Buddha would not have preached Dharma. Mahāyāna thinkers objected to this narrow outlook of Hīnayāna schools. The Mahāyāna ideal is described thus in a verse of the *Śikṣāsamuccaya*, "when fear and pain are hateful to me as to my fellow-beings, what distinguishes my own self that I protect it and not others?"[41] The Bodhisattva ideal stresses the necessity of working for the liberation of all beings. A true Bodhisattva gives even his own merits (*puṇya*) for removing the pain of others and for the liberation of all living beings.

MAHĀYĀNA INTERPRETATION OF NIRVĀṆA

According to Mahāyāna Lord Buddha propounded two truths. One was conventional or empirical truth (*samvṛtti*) and the other absolute Truth (*paramārthasatya*). One should understand the distinction between the two, as conventional truth is ultimately unreal and false whereas the absolute Truth is the real and the ultimate.

To the question 'what is the use of conventional truth if it is unreal and false?' the Mahāyānist answer is that, that which is unreal is also conventional and it is a means to attain the absolute Truth. It is said that *vyavahārasaṭya* is the means, *paramārthasatya* is the goal. According to Nāgārjuna, "the absolute truth is not apart from the conventional behaviour and without reaching the absolute Truth, one cannot obtain peace."[42] According to the Mādhyamikas, it is impossible so speak about the absolute Truth. To say something about the Truth means to determine it, to make the absolute relational.

"The unconditioned" is ultimately not different from "the conditioned world." Both fall under the jurisdiction of "dependent origination" (*pratītya-samutpāda*) understood as Emptiness (*śūnyatā*).[43] The term Emptiness has been used from two standpoints : "Empirically it means Relativity (*pratītya-samutpāda*) which is phenomena (*saṃsāra*),

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40. G.C. Pande, *op.cit.*, p. 447.
41. *Sikṣāsamuccaya*, verse I. Tr. by L.M. Joshi.
42. *Madhyamakaśāstra*, XXIV. 10.
43. Frederick J. Streng, *Emptiness – A Study in Religious Meaning*, p. 69.

absolutely it means Reality (*tattva*) which is release from plurality (*nirvāṇa*)."[44]

The word Emptiness does not mean void but it means devoid of self or of anything belonging to self (*attanīya*).[45] In conventional usage the very word *śūnya* (empty) shows that which is beyond the power of human expression and this term is meant for absolute Truth. For instance it is stated in the *Madhyamakśāstra* : "How would that be produced which is empty ? How would that be destroyed which is empty ? It logically follows then, that which is empty is not originated and not destroyed."[46]

Nirvāṇa for Nāgārjuna, is without any designation. It is only in conventional or relative terms that one may say something about it but in the ultimate sense, *nirvāṇa* has been said to be neither eliminated nor attained, neither annihilated nor eternal. Neither disappeared nor originated.

Nāgārjuna holds that there is no difference between *nirvāṇa* and *saṃsāra* from the absolute point of view, since both are empty (*śūnya*). The difference lies only in conventional norms of Truth. The same thing when it is viewed through the glasses of casuality is *saṃsāra*, and when casuality is abstracted it is *nirvāṇa*. "The universe viewed as a whole, is the Absolute, viewed as a process, it is phenomenal world."[47]

For E. Conze, the term Emptiness has its true connotations in the process of liberation. It is purely soteriological term. He further states :

> "As a practical term 'emptiness' means the complete denial or negation of this world by the exercise of wisdom, leading to complete emancipation from it. Meditation on 'emptiness' serves the purpose of helping us to get rid of this world by removing the ignorance which binds us to it."[48]

The 'emptiness' which denies any absolute, self-sufficient being, also establishes existence (that is, existence empty of any self-existent reality) through dependent co-origination, emptiness is neither an absolute monism nor nihilism.[49]

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44. C.D. Sharma, *A Critical Survey of Indian Philosophy*, p. 86.
45. E. Conze- *Buddhist Thought in India*, p. 59. *Visuddhimagga*, XXII, 7-10.
46. Frederick J. Streng, *op.cit.*, p. 72, *Madhyamakaśāstra*, XX. 11.
47. Stcherbatsky. *The Conception of Buddhist* Nirvāna, p. 48,
48. E. Conze, *op.cit.*, p. 61-
49. Frederick Streng, *op.cit* , p. 80.

There are two kinds of emptiness—the first is the emptiness of consciousness that can be attained through concentration. It is also called emptiness of surface consciousness. The second is the emptiness of *citta* which consists of the constant freedom from the obsessions and includes also the stopping of *viññāṇa*. The second type is *nirvāṇa* or one aspect of it.[50]

According to the Mādhyamika school, liberation is possible only through Emptiness (*śūnyatā*)—by giving up all views, standpoints and predicaments. A.K. Lad states :

> "But along with these, the view that everything is *śūnya*, should also be given up. The logic behind it is that Realty is indeterminate, and all attempts to bring it in the thought categories necessarily make it determinate, and to determine the Reality is to negate Reality."[51]

Another important school of Mahāyāna is the Yogācāra also called Vijñānavāda. It stresses meditation or *yoga*. Hence it is called Yogācāra. It expounds the ultimate reality of consciousness only (*vijñaptimātratā*). Hence it is called Vijñānavāda. Maitreyanātha, Asaṃga and Vasubandhu were the great philosophers of this school. The basic ideals of Vijñānavāda are found in the *Sandhinirmocanasūtra*, the *Laṅkāvatārasūtra* and in the two short treatises on *Vijñaptimātratāsiddhi* called *Viṃśatikā* and *Triṃśikā* of Vasubandhu.

According to the Yogācāra-Vijñānavāda, the only ultimate reality is Consciousness (*vijñāna*), all else is unreal. The Buddhist texts have used *citta* or thought, *mana* or mind, *vijñāna* or consciousness, and *vijñapti* or cognition as synonyms. The Vijñānavādin philosophers distinguish three forms of consciousness.

The first is imaginary consciousness (*parikalpita*); the second is dependent consciousness (*paratantra*) and the third is absolute consciousness (*pariniṣpanna*). The last is identical with Nirvāṇa. It is realized when the cosmic illusion is destroyed. In this school Nirvāṇa is described in positive terms like goodness, calmness, holiness, perfect peace, supreme wisdom and freedom etc. It is identified with *dharmadhātu* and *dharmakāya*. The *yogī* who realizes *pariniṣpanna vijñāna* is freed from the duality of subject and object. The *pariniṣpanna* consciousness being pure and non-dual transcends all discrimination and thought construction. It is beyond the reach of speech and

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50. Rune E.A. Johansson, *The Psychology of Nirvāna*, p. 37.
51. A.K. Lad, *The Concept of Liberation in Indian Philosophy*, p. 77.

discursive reasoning. Thus we see the Vijñānavāda conception of Nirvāṇa is absolutistic and idealistic. It agrees with the Mādhyamika position in stating that the ultimate reality is devoid (*śūnya*) of all phenomenal attributes.

THE NATURE OF NIRVĀṆA

The real nature of Nirvāṇa cannot be described. However, it can be realized. A thing can be described; but Nirvāṇa is neither a thing, nor a nothing. Lord Buddha has said :

> "There is no measure to him who has gone to rest; he keeps nothing that could be named. When all *dharmas* are abolished, all paths of speech are also abolished."[52]

The indescribability of Nirvāṇa has been especially stressed by Nāgārjuna in the following words :

> "What is neither released, nor is it ever reached, what neither is annihilation nor is it eternality. What never disappears, nor has it been created. This is Nirvāṇa."[53]

Although essentially indescribable, attempts have nevertheless been made to describe Nirvāṇa, in negative as well as positive terms. We have already reviewed some of negative and positive aspects of Nirvāṇa. One of the synonyms of Nirvāṇa is *bodhi* or Enlightenment. He who realizes Nirvāṇa or *bodhi* becomes a Buddha. With the attainment of Buddhahood, one attains moral perfection, supreme knowledge and the peace that passeth understanding. Dr. L.M. Joshi states :

> "The realisation of Enlightenment implies a state of purity and peace. Hence Nirvāṇa is called *viśuddhi*, *bodhi* and *śānti*. The Buddha is called a Buddha because he is a Buddha; Enlightened One, Awakened One. The state of Nirvāṇa refers to an ultimate and transcendental reality. This reality is an attributeless Absolute. To know this reality as it is, is to realize *bodhi* or Enlightenment. This realization is mystical in character."[54]

BUDDHIST CONCEPTION OF THE BUDDHA

The Buddhist word for a liberated being is Buddha. Buddhahood

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52. *Suttanipāta*, verse 1076; E. Conze's rendering in *Buddhist Thought in India*, p. 79.
53. *Madhyamakaśāstra*, XXV. 3. Stcherbatsky's translation.
54. L.M. Joshi, 'Buddhist Meditation and Mysticism' in *Buddhism*, Punjabi University, Patiala, 1969, p. 73.

includes omniscience. He who has attained Buddhahood knows all that is to be known. In the first place a Buddha acquires five kinds of superknowledges (*abhijñā*). These are as follows :

1. Divine ear (*divya-śrota*)
2. Divine vision (*divya-cakṣu*).
3. Knowledge of the thoughts of others (*paracitta-jñāna*).
4. Memory of the former existences (*pūrvanivāsānusmṛti*).
5. Knowledge of the destruction of impurities (*āsravakṣaya-jñāna*).

The Buddhists revere the Buddha in the following words :

"He is indeed the Glorious One, the Holy One, Rightly Awakened One, Endowed with perfect wisdom and good conduct, the Well Gone, Knower of the world, Incomparable, Tamer of the men to be tamed; Teacher of gods and men, the Awakened, the Glorious."

These words sum up the moral and spiritual perfections of the Buddha. In many Buddhist texts are described the ten intellectual powers of the Buddha. These powers throw additional light on the attainments of the Buddha. They are as follows :

1. He knows what is possible as possible, and what is impossible as impossible.
2. He knows the ripening of *karmas* past, present and future.
3. He knows whither all paths (of conduct) lead.
4. He knows the many and various elements or factors of the world (existence).
5. He knows the varieties of individuals.
6. He knows the faculties of other beings, whether quick or slow etc.
7. He knows the impurity, purity and growth of the trances, releases, concentrations and attainments.
8. He know numberless former existences.
9. With His divine eye, He sees beings passing away and beings reborn according to their *karma*.
10. With the destruction of the *āsavas* He has of Himself attained and realised release of mind and knowledge in this life and abides in it.[55]

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55. Edward J. Thomas, *The History of Buddhist Thought*, p. 149.

EPITHETS AND ATTRIBUTES OF BUDDHA

The word Buddha means 'knower', 'wise', 'awakened' and 'enlightened'. We have already mentioned that omniscience is an essential content of Enlightenment. The Buddha is in fact called *sarvajña* or omniscient. Spiritual blindness or ignorance (*avidyā*) is the root cause of bondage and suffering; bondage and suffering can be eradicated and perfect freedom can be attained by destroying (*avidyā*) through perfect wisdom (*prajña*). It goes without saying that the Buddhist way to liberation consists primarily of wisdom or knowledge. A Buddha is the embodiment of highest knowledge. Although the word Buddha simply means knower or wise, it has become more or less a peculiar epithet, almost a name, of the historical founder of Buddhism. The Buddha is the knower of Four Holy Truths and Teacher of the truth of Not-self.

The Buddha is called Tathāgata. This word literally means 'thus came' or 'thus gone'. According to one tradition He had gone to or come at the same spot (*pada*) or Nirvāṇa which was reached by the former Buddhas who had preceded Him. In other words Tathāgata means he who has arrived at the ultimate Reality. Dr L.M. Joshi translates the word Tathāgata as the 'Transcendent One'. Another epithet, *sugata*, means the Well Gone. According to one Buddhist commentator it means the One who has gone in a praiseworthy manner or the One who has become praiseworthy. A most common epithet of Buddha is *arhat*. This word means a Worthy One, he who has qualified for Nirvāṇa and who is worthy of receiving praise, honour and gifts. Another meaning of the word stresses negative achievements; according to this interpretation one becomes an *arhat* by killing (*han*) the enemies (*ari*) in the form of passions, sins, and defilements (*kleśas*).

In the Buddhist texts hundreds of epithets or attributes of the Buddha are found. Some of these are the Compassionate One (*kāruṇika*), Teacher (*śāstā*), the Liberated One (*mukta*), the Glorious One (*bhagavant*), the Conqueror of death (*mārajita*), the Self-born (*svayambhū*), the Holiness embodied (*brahmabhūta*), Truth Embodied (*dharmabhūta*) etc.

A perfect Buddha is possessed of ten intellectual powers mentioned above, hence He is called Daśabala. He also possesses four grounds of fearlessness or self-confidence (*vaiśāradya*) due to which no one in the whole universe can blame Him by saying "You claim to be perfectly

enlightened, but here are things that you do not understand." A Buddha is always serene, fully conscious and mindful, fearless and having self-confidence due to four *vaiśāradyas*. These are as follows :

1. He knows that He has attained perfect Enlightenment and understands all principles and phehomena (*dharmāḥ*).
2. He knows that He has destroyed all the *āsravas* (intoxicants).
3. He knows that the obstacles to the higher life which He has described, really constitute serious hindrances.
4. He knows that the Way, which He teaches for cessation of pain and evil (*dukkha*), really leads to that goal.[56]

In addition to the ten intellectual powers and four grounds of self-confidence, there are eighteen attributes peculiar to a perfect Buddha. They are called *āveṇikadharmas*. The word *āveṇika* means peculiar, special or extraordinary. These properties called *dharmas* are not shared by any other being. Hence they are called extraordinary attributes of a perfect Buddha. A Buddha is distinguished from all other beings due to these eighteen attributes. They are as follows :

1. He is free from errors and faults.
2. He is not noisy or loquacious.
3. He never loses mindfulness.
4. His mind is always composed and collected.
5. He has no notion of multiplicity (i.e. He considers the universe under its aspect of unity and not with reference to the diversity of phenomena and objects).
6. His equanimity is not due to want of judgement.
7. His will and resolution never falter.
8. His energy is never diminished.
9. His mindfulness is never relaxed.
10. His concentration always remains the same.
11. His wisdom never fails.
12. His deliverance knows no change.
13. All His actions, performed with the body, are preceded by knowledge and continue to be in accordance with knowledge.
14. All His words and utterances are preceded by knowledge and continue to be in accordance with knowledge.
15. All His thoughts are preceded by knowledge and continue to be in accordance with knowledge.

56. Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, p. 21.

16. He has absolute and infallible knowledge and insight with regard to the past time.
17. He has absolute and infallible knowledge and insight with regard to the future.
18. He has absolute and infallible knowledge and insight with regard to the present (time).[57]

The greatness of Buddha is acknowledged by all other beings of the universe because of His deep love and great compassion (*mahākaruṇā*) for all beings. A Buddha is endowed with *mahākaruṇā*, He loves all creatures as His own children. In addition to *mahākaruṇā* a Buddha is thoroughly pure and gentle. There is not even the slightest impurity in His thought, word and speech.

THE WAY TO NIRVĀṆA

Among the teachings of Buddha, the most important place is occupied by what are called Four Holy Truths. The first two truths, viz. suffering and the genesis of suffering, explain the fact of existence in the *saṃsāra* and its cause. The third and fourth Truths declare and outline the practical path of putting an end to the sufferings of the *saṃsāra*. The fourth Truth in particular prescribes the technique of attaining Nirvāṇa. The Way to Nirvāṇa is called the Middle Way because it transcends the two extremes of indulgence in sense-pleasures and self mortifying austerity.

In the ancient Pali and Sanskrit Buddhist texts the Way to Nirvāṇa is often described as Triple Way consisting of morality (*śīla*), concentration (*samādhi*), and wisdom (*prajñā*). This Triple Way was later on worked out into an eightfold way (*aṣṭāṃgamārga*). The eight limbs of the way are as follows :

1. Right view (*samyak-dṛṣṭi*)
2. Right aspiration (*samyak-saṃkalpa*)
3. Right speech (*samyak-vācā*)
4. Right action (*samyak-karman*)
5. Right livelihood (*samyak-ājīva*)
6. Right effort (*samyak-vyāyāma*)
7. Right mindfulness (*samyak-smṛti*)
8. Right concentration (*samyak-samādhi*)

It will be seen that the Way embodies intellectual, moral and mystical elements which constitute the essentials of the Buddhist road

57. *Ibid.*, p. 23.

to spiritual perfection.

Right view means right philosophy of life. Buddhism considers false views and perverted opinions as positive hindrance to liberation. Knowledge of the Four Holy Truths constitutes right view. Right aspiration or resolution consists in the strong desire to attain liberation. It also includes sustained zeal for removing all fetters on the path of liberation. Right speech means truthful and meaningful speech. It also implies avoidance of falsehood, backbiting, malicious, useless and impolite speech. Right action means morally good actions of body, speech and mind. Right livelihood means earning one's living by just means. It prohibits unlawful and immoral means of livelihood such as killing animals, cheating and theft. Right effort is to work continuously for the purification of one's own heart, to stop evil tendencies and cultivate meritorious deeds. A verse in the *Dhammapada* states that to do no evil, to accomplish good, and to purify one's own heart; this is the teaching of the Buddhas.[58]

A very important word in the entire range of Buddhist literature is 'mindfulness' (Pali *sati*, Sanskrit *smṛti*). In a famous discourse known as the *Satipaṭṭhānasutta*, recorded both in the *Dīgha* and the *Majjhima-nikāyas*, the Buddha says :

> "This, O monks, is the only way for the purification of beings, for overcoming suffering and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of nirvāṇa, namely the four stations of mindfulness (*smṛtyupasthāna*)."[59]

The four stations of mindfulness are :

1. mindfulness concerning the activities of the body (*kāya*),
2. mindfulness with regard to feelings (*vedanā*),
3. mindfulness with regard to the activities of consciousness (*citta*), and
4. mindfulness concerning objects, ideas, conceptions, perceptions etc. (*dharma*). Without mindfulness concentration is impossible and without concentration the real nature of things cannot be known.

Dr L.M. Joshi remarks :

"Mindfulness is a power, a process which transforms human

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58. *Dhammapada*, verse 183.
59. *Dīghanikāya*, vol. II, pp. 217f.
Majjhimanikāya, vol. I, pp. 76f.

personality and leads from ignorance to knowledge. It implies awareness, vigilance, recollection, remembrance, and promotes tranquillity of mind."[60]

The eighth and the last limb of the Middle Way is called right concentration (*samādhi*). Buddhism has laid special stress on mind control and cultivation of trances. The purpose of *dhyāna* or *samādhi* is not only to bring about one-pointedness of the mind but also to purify it of all impurities. Usually four stages of concentration are taught in the Buddhist sources.[61]

1. In the first stage, the meditator feels joy and happiness by avoiding evil desires, unlawful thoughts, false ideas, fear, doubt and worries etc. Here the meditator is devoid of perverted thoughts, wrong notions and sensual desires.
2. In the second stage one-pointedness of mind is developed by discarding intellectual activities, the feelings of joy and good thoughts are still there and intuition is more powerful in the second stage.
3. In the third stage equanimity, mindfulness and bliss are retained while the feelings of joy disappear.
4. In the fourth stage of *dhyāna* all states of happiness, joy, sorrow, sensation are destroyed. It is devoid of inspiration, reflection, pain, pleasure and joy etc. Here the meditator experiences only tranquillity and equanimity.

FAITH

The Pali word *saddhā*, Sanskrit *śraddhā* is often translated into English as faith. Faith has been described by the Buddha as the 'seed' of religious life. Faith in the Buddha and in His teachings is the first step in the Buddhist way of life. It is important, however, to note that Buddha had condemned blind faith in any given dogma or customary practice. Faith is an intellectual as well as emotional virtue. A person will have to verify for himself the truthfulness of Buddha's teachings; one of the cardinal tenets of Buddhism is that each one must 'see' and 'know' the *dharma* by himself. But at the initial stage one has to accept the doctrinal formulas on faith. Religious faith relating as it does to the ultimate concern, influences all the other concerns of

60. L.M. Joshi, 'Buddhist Meditation and Mysticism' in *Buddhism*, Punjabi University, Patiala, 1969, p. 68.
61. *Dharmasamgraha*, Section 72;
Lalitavistara (ed. BST-I), p. 90.

human life. A passage in the Pali Canon states that :

> "Faith is the best treasure of man; through it one crosses the flood. For those who had faith was the gateway to immortality open."[62]

In the Mahāyānasūtras faith is eulogized to a still greater extent. A *sūtra* quoted in the *śikṣāsamuccaya* declares that faith is the supreme vehicle (*śraddhā hi paramaṃ yānaṃ*). An influential sect of the Mahāyāna, still popular in the Far East and centred around the cult of Amitābha Buddha, is largely based on faith and devotion. Faith thus became an important strand in the Buddhist Way to Nirvāṇa.

THE BODHISATTVA'S WAY

In the Mahāyāna form of Buddhism the way to Nirvāṇa has been universalized. The Māhāyana thinkers have emphasized the great compassion of the Buddha. They have rightly pointed out that the Buddha propagated His teachings out of compassion for the world of living beings, for the benefit of all beings and for the happiness of all beings (*bahujana hitāya bahujana sukhāya lokānukampāya*). They sought to establish the equality of all beings on spiritual and metaphysical grounds. The fact that all beings seek happiness, fear death, and hate suffering shows that all beings are equal and they all deserve equal treatment. The doctrine of not-self further strengthened this argument. When all beings are without an enduring and substantial self, there can be no justification for seeking individual liberation; egoistical effort is, therefore, wrong and based on false views. A trully religious being must seek his liberation in and through the liberation of all beings. Such a being is called a *bodhisattva*; his will is fixed on Enlightenment; he is destined to become a Buddha. But he works for the safety and happiness of all other beings. He takes upon himself the task of universal liberation. He wants to attain Nirvāṇa for the sake of deliverance of all the beings. In order to fulfil this task he practices certain moral and spiritual virtues to their perfection. These perfect virtues are called *pāramitās*. They are ten viz :

1. The perfection of liberality (*dāna-pāramitā*)
2. The perfection of morality (*śīla-pāramitā*)
3. The perfection of patience (*kṣānti-pāramitā*)
4. The perfection of energy (*vīrya-pāramitā*)
5. The perfection of meditation (*dhyāna-pāramitā*)

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62. *Saṃyuttanikāya*, I. 214; G.C. Pande, *op. cit.*, p. 522.

6. The perfection of wisdom (*prajñā-pāramitā*)

The four supplementary *pāramitās* are as follows :

7. Skilfulness in means (*upāya-kauśalya*)
8. Aspiration or resolution (*praṇidhāna*)
9. Strength or power (*bala*) and
10. Knowledge (*jñāna*).[63]

It will be an error to suppose that the Buddhists of later times discarded the practice of self-reliance and individual efforts in the direction of ultimate release. As a matter of fact the Bodhisattva's career stressed the doctrine of self-reliance but it universalized the meaning and perspective of self-reliance. It stressed the unity of life and the unity of Buddhahood. This concept of unity was given a concrete manifestation by the career of the Bodhisattvas who found their own liberation in the liberation of all other beings.

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63. Bhikshu Sangharakshita, *A Survey of Buddhism*, p. 465; Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, p. 168.

CHAPTER VII

THE SIKH DOCTRINE OF LIBERATION

PRELIMINARY REMARKS

Although Sikhism shares many features in common with Jainism, Buddhism and Hinduism, in certain respects it differs from them significantly. Thus it does not accept the Vedic *śruti* as an authority. The worship of many gods and goddesses, so characteristic of Vedic and Puranic-Brahmanism, is also set aside. The classification of society into four orders and socio-religious distinctions among men and women based on this classification are also rejected. In these matters, Sikhism falls in line with religious ideologies of Śramanic origin. But as a monotheistic system Sikhism differs from Śramanic religions rather radically. As is well-known, the conception of one God is at the centre of the Sikh faith, whereas Śramanic religions are decidedly non-theistic.

While Sikhism inherited several features of the Hindu religious tradition, it also distinguished its doctrines and practices in the light of the teachings of Guru Nānak and his successors. Thus the monotheistic doctrine, the practice of *bhakti*, the importance of teacher (*guru*) and the general world-view are common to Sikhism and theistic Hinduism. Sikhism traces its origin to the teachings of Guru Nānak (1469-1538).

The Sikhs believe in the reality of God as revealed by Guru Nānak to his followers. He is, therefore, considered to be the first Teacher of Sikhism. The same doctrine was taught also by subsequent nine teachers. The office of the *guru* ended with Guru Gobind Singh who declared that the *Ādi Granth* should hence on be considered as the teacher and the guide of the Sikhs. The religious poetry (*gurbāṇī*) collected in the *Ādi Granth* constitutes the Sikh scripture. It is well-known that the *Ādi Granth* contains the religious compositions not only of the Sikh Gurus but also of several other Hindu and Muslim saint-poets such as Nāmadeva, Ravidāsa, Farīd and Kabīr etc. The emergence of Sikhism in the 15th century may be viewed as an important event in the history of the *bhakti* movement and

medieval Indian theology. In the following pages we will analyse the Sikh concept of ultimate release within the framework of the religious and theological beliefs of Sikhism.

DOCTRINE OF ONE GOD

In the beginning of the *Ādi Granth*, we are confronted with a mystical and wonderful description of God in what is called the *mūlamantra* the text of which reads thus :

> *Ik onkār satināmu kartā purakhu nirbhau nirvairu*
> *akāl mūrati ajūni saibhang gur prasādi.*

"God is one; His name is truth; He is the creator; without fear and without ill-will; timeless reality, the unborn, self-existent (to be realized through) the blessings of the Teacher."

Sikhism, like Islam, stresses the absolute unity of Godhead. The word *ik* in the *mūlamantra* signifies that God is one and rejects the plurality of gods. Thus, monotheism is a basic principle of Sikhism.

In one of his hymns, Guru Nānak describes God in his absolute aspect before the creation of the world. He says, in the beginning, incalculable aeons ago, there was complete darkness everywhere, when there was neither the earth nor the sky. His will (*hukumu*) prevailed infinitely; there was neither the day nor the moon, nor the sun; there was neither food nor speech, nor air nor water; there was neither origin nor decay, neither coming in nor going out, there were neither Brahmā, nor Viṣṇu, nor Maheśa; no one else could be seen except That One (*ekosoi*) in emptiness trance (*sunn samādhi*).[1] The principle of unity of God is emphasised in the compositions of all Gurus. It is said that the One is manifest, the One is hidden, the One is mystery.[2]

The Sikh canon uses Rām, Hari, Gobind, Prabh, Brahm, Murāri and Suāmi etc. for God. These words are well known to us in the earlier Brāhmanical literature where they are names of God or of his incarnations. In Sikhism these words are used for the one God who is called (*ikonkār*). In several places in the *Granth*, God is called *pāra-brahma*. This means the transcendental divinity, that is described as without any attributes (*nirguṇa*).

Guru Nānak stresses the unity of God when he says :

"Think upon the one who is contained in everything."

1. *Ādi Granth*, vol. III, p. 1035.
2. *Ādi Granth*, vol. IV, p. 1215.

The same unity is described as omnipresent by Guru Rāmdās :

"Thou, O God, art in everything and in all places".[3]

Bhāi Gurdās uses the word *ekankāru* in the sense of one God and says that *onkār* form has issued from the sound of *ekankār*.[4] According to Trilochan Singh, the word *ekankār* symbolises the Absolute God while the word *onkār* symbolises the creative force.[5] In many places in the Sikh scripture, God is described as formless (*nirankāra*). God is eternally peaceful and formless (*tū sadā salāmati nirankāra*).[6] This fits in well with the view that God assumes no form as is taught in the Brāhmanical Purāṇas.

The other word in the *mūlamantra* which deserves a brief comment is *satināmu.* In the Pali canon, *sacca-nāma*[7] is used as an epithet of the Supreme Buddha. In this usage, the word Buddha does not refer to any human Buddha; *sacca-nāma* is a name of the Transcendental Truth (*paramārtha-satya*) which is another name of Buddhahood. The Punjabi word *satināmu* is likewise used as an attribute of God, the ultimate reality. It does not admit of an easy translation into English; it may mean His name is true, or Truth is His name or Real is His name.

In the beginning of the *Japu*, Guru Nānak refers to God as Truth (*sac*) which exists in all ages and is eternal. One of the words for God is *akāl* (Sanskrit *akāla*) which means Timless. God is often called *akāl purakhu*, 'the Timeless Person'. This means that He is beyond the three divisions of time, past, present, and future.

The epithet *karatā purakhu*, 'Creator-Person', signifies the creative aspect of God. Sikhism believes in the creation of the world and its beings by God. This implies the fatherhood of God as well as the brotherhood of mankind. All beings are His creatures. As we shall see below the creatorship of God implies His control over the world. The word *hukamu* which means decree, order, rule, command, or will, is suggestive of God's government. God is the governor of the whole world which is His creation. It is said in the *Ādi Granth* that 'God created the world through *hukamu,* He maintains it through *hukamu*

3. Cf. M.A. Macauliffe, *The Sikh Religion*, vol. I, introduction p. LXIII.
4. *Vārān Bhāi Gurdās*, XXXVI. 2.
5. Tirlochan Singh, 'Theological Concepts of Sikhism' in *Sikhism*, Punjabi University, 1969, p. 53.
6. *Ādi Granth*, vol. I, p. 4.
7. *Aṅguttaranikāya*, vol. III, p. 61, *saccanāmo anuttaro*. For this reference, I am indebted to Dr L.M. Joshi.

and watches it through *hukamu*.[8]

The destiny of the whole creation depends upon God's will or *hukamu*. All are subject to His will. The glory or power of God is thus visualized in His creation. The Guru describes the majestic power of God when he says :

Hukamai andar sabh koi, bāhar hukamu na koi.

All are under the Divine will, none is out of Divine will. He further says :

Jo tis bhāvi soi hoi, whatever He wills, happens.

The will of God is the divine law which controls the whole creation and is thus responsible for its preservation and regulation.

The words *nirbhau* and *nirvairu* describe God's power and glory. God is fearless, that is to say, He is almighty. He is devoid of ill-will, that is to say, He is friendly and merciful. Though God is sometimes described as attributeless, in one of His aspects He certainly has attributes and good qualities in abundance. In other words, God is endowed with perfect attributes (*saguṇa*).

The word *akāl-mūrati* literally means 'Eternal Image'; but as the Sikhs believe that God is without any image or form, this epithet has to be understood in the sense of 'Timeless Reality'. The term *kāl* (Sanskrit *kāla*) means time; it also means death. God is timeless and deathless. In this latter sense, God is immortal (*amar*), a perfection which follows from His being unborn.

The word *ajūni* (Sanskrit *ayoni*) means unborn; it represents the eternal nature of God. It is stated that God has no father or mother. He is born of none. He has no form or features, nor does He belong to any of the *varṇas*. He feels no hunger or thirst. He is ever satisfied. Because He is unborn, so He is free from all conditions that govern those who are born.

The term *saibhang* glorifies God as self-existent. It is a Prakrit or Punjabi form of Sanskrit *svayambhū* and means 'He who is self-born' or 'who has come into existence by Himself'. In other words, God is *causa sui*, that is, self-caused. God is unborn and eternal. He is the First Cause from which everything proceeds; that which is uncaused and is eternally existent is *saibhang* or *svayambhū*.[9]

He is the creator and cause of everything. All things emanate

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8. *Ādi Granth*, vol. IV, p. 1243.

9. Dr L.M. Joshi points out that the word *svayambhū* as an epithet of Buddha occurs already in the *Saddharmapuṇḍarīkasūtra*, I. 67.

from Him. Nothing else is self-existent or self-caused. God alone possesses self-existenee. He who understands God's self-existence and His omnipresence is known as a *giāni*, knower.

The last term in the *mūlamantra* suggests that God can be realized through the blessings of the Guru (*gurprasādi*). The word *prasāda* means graciousness, kindness, favour, aid, meditation, free gift, gratuity, the food presented to a deity or the remnants of food left by a spiritual teacher etc. In the *mūlamantra*, it means God's graciousness, Divine pleasure, mercy or blessing. It is through the blessings of Guru that one attains liberation, peace and everlasting joy;[10] one attains great pleasure through the sight of God.[11]

The Sikh writers translate the word *prasāda* as 'grace'. Dr L.M. Joshi suggests a distinction between grace in Christianity and *prasāda* in Sikhism. He suggests that in Christianity grace is an attribute of God, it is a theological concept in Christianity. God, according to the Christian belief, bestows grace unasked and even the sinners are saved. The concept of *prasāda* is related to *bhakti* or loving devotion to God who showers blessings on His devotees when pleased. The word *prasāda* means *kirpā (kṛpā)*, *daiā (dayā)*, *karuṇā* or *anugraha*. This last word means 'to favour', 'to support', 'to uphold', 'to treat with kindness'. To give *prasāda* means to give favour and to receive with compassion. The devotees have to earn the merit which consists in pleasing God.

It is clear that God is *saguṇa* as well as *nirguṇa*. He is the creator of the world and is immanent in it, but He is also transcendent to it.

BONDAGE ACCORDING TO SIKHISM

The fact that human beings are involved in the round of transmigration constitutes their bondage. They are not only fallen into the profound abyss of conditioned existence, the hallmark of which is suffering, they are also ignorant of their unconditioned existence which is characterized by Divine bliss. Furthermore, the beings in bondage do not know the way out of their conditioned existence and because of this ignorance they multiply their sufferings and prolong their journeying through the mire of repeated becoming. This, in short, is the meaning of bondage (*bandhana*). There are repeated references to bondage, its causes and consequences, in the

10. *Ādi Granth*, vol. III, p. 841.
11. *Ibid.*, vol. I, p. 289.

Sikh canon.

According to Sikhism, the basis of our conditioned existence is the notion of 'I-ness' or 'my-ness' (*haumai*) which is due to *māyā* and ignorance. If a man works in accordance with the will of God, fully ignoring his own personal ego, the notion of 'I-ness' ceases and the path opens towards realization of God. Suffering and bondage can be eliminated from one's life if one cuts the knot of ignorance and destroys *haumai* because it is the prime cause of human bondage.

Impelled by egoism a man does sinful activities and these sinful activities lead to birth in *saṃsāra*. According to Guru Nānak, it is *haumai*, egoism, self-centredness, the notion of I-ness, that causes separation of the individual being from the Supreme Being. The underlying concept of *haumai* epitomizes the condition of worldly existence. According to the Sikh Gurus, the man under the influence of *haumai*, 'comes and goes' that is, transmigrates. It is *haumai* that inspires a man in chain of birth and death, in giving and taking, in receiving and spending. A man speaks truth and tells lies, he pays regard to virtue and evil both, it is all due to *haumai*.[12] The fetters of ego or false pride cause man to wander in the world again and again because the ultimate truth cannot be known by the practice of egoism. It has been said.

> "As an iron rod is thrown into a furnace, melted and recast, so is he who fastens his affections on *māyā* incarnated again and again. Without understanding (the divine word), all he gathers is suffering upon suffering. (Through the influence of) *haumai* he transmigrates and wanders in doubt."[13]

The Guru further points out that desire increases day and night and the greedy persons are diseased by egoism.[14]

Allied to *haumai* in nature and function is *avidyā* or *agiān*. The notion of *avidyā* or ignorance includes all worldly concerns and attachment to wealth, honour, comfort, power, women and sons etc. and draws a self-willed person (*manmukh*) into the region of fourfold passions known as lust, greed, anger and pride. Thus the man engulfed by *avidyā* forgets God and accepts unreal as real in which he transmigrates in the world continuously. W.H. McLeod points out the

12. *Ādi Granth*, vol. II, p. 466.
13. *Ādi Granth*, vol. II, p. 752. Tr. by W.H. McLeod, *Guru Nānak and the Sikh Religion*, p. 181.
14. *Ādi Granth*, vol. I, p. 20.

evil function of *māyā* in the following words :

> "Blinded by ignorance (*agiān*, *avidyā*), led astray by doubt (*bhram*), and forgetfulness (*bhulekhā*), he accepts the world at its own valuation. But it is *māyā*, it is fraud (*kapat*), a deceit (*chhal*) untruth (*kūr*, *jhūth*), a snare (*jāl*) and the penalty for accepting it is inexorable. By accepting it man involves himself in *dubidhā*, in 'duality' in all that stands in opposition to union, in that separation which must divide the self-willed *manmukh* from God."[15]

Those who are charmed by worldly attractions and supernatural powers, forget the true Lord and must inevitably entangle in the cycle of birth and death. The man deluded by *māyā*, dragged by untruth, ruined by passions and desires commits such evil actions as highlight his transmigratory process. The Guru states :

> "The fool revelleth in *māyā* and knoweth not. 'I earn, I gather', sayeth he, and so passeth his whole life, he is deluded by false mind."[16]

It is further stated that without the love of God all involvements create bondage.

> "Bondage binds the worshippers of *māyā*. One who is *karmrat* i.e. goes the way of works, carries a heavy load of ego. For he loveth not the Lord and his deeds turn into sins."[17]

The notion of egoity (*haumai*) is rooted in *agiān* or *avidyā* which produces several major evils and passions such as sensuality (*kām*), wrath (*krodh*), avarice (*lobh*), infatuation (*moh*) and pride (*mān*). These evil passions in addition to addiction to sense pleasures (*bikhīa-sakat*, *viṣayā-śakti*) and sense of egoism build the ground for *saṃsāra*. All these passions, emotions and evil inclinations produce pain and misery. They are the enemies of spiritual life.

The aforesaid five passions viz, sensuality, anger, greed, infatuation and pride are called 'five thieves' by the Guru.[18] One suffers in transmigration when one is entangled by these five theives. These evil passions are always present in worldly beings in one form or the other, and are difficult to control. All the beings of *saṃsāra* even gods, men and demons, have been robbed by these evils. As the Guru states these five (evils) are hidden in our mind.

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15. W.H. McLeod, *Gurū Nānak and the Sikh Religion*, p. 186.
16. *Ādi Granth*, vol. I, p. 233. Tr. by Gopal Singh, vol. I, p. 242.
17. *Ibid*, vol. I, p. 243 Tr. by Gopal Singh, p. 252.
18. *Ādi Granth*, vol. IV, p. 1201.

The notion of ownership (*mamatā*) with regard to worldly concerns such as father, mother, wife, sons and wealth etc. promotes bondage. The Guru has declared the following :

"Entanglements are mother, father and whole world ;
Entanglements are sons, daughters and women ;
Entanglements are religious ceremonies performed through ostentation ;
Entanglements are sons, wives and worldly love in the mind."[19]

Those who have forgotten the Almighty God, indulge in sensual pleasures and are impelled by egotistic attitude, are known as *manmukh*. The ego-centric idea in man is the main cause of his forgetting the Lord. The Guru remarks that a *manmukh* remains in the process of constant coming and going and is ruined (*manmukhi binsai āvai jāi.*)[20]

SIKH WAY TO LIBERATION : NĀMSIMRAN

The Sikh Gurus have also outlined the path to deliverance from bondage. This path seeks to eradicate *avidyā*, *haumai* and all the evils ; it also seeks to effect the union of the individual soul with the Eternal Spirit (*akāl purakh*) ; this union is sought to be effected chiefly through the agency of loving devotion to God.

Sikhism is therefore predominantly devotional. God is the first and foremost object of devotion and adoration. The Sikh way to liberation is thus primarily a way of *bhakti*, loving devotion to God. The heart of this devotion is the practice of *nāmsimran*, constant mindfulness of God's name. Since God is formless and no image of His is permissible, to remember Him through His name is a convenient means of communicating with God.

The medieval *sant*-poets unanimously held that in the *kali* age repeating God's name alone can liberate one. Tulasidāsa believed that the fruit of *nāma* is similar to the fruits of desire-yielding tree (*kalpataru*) and said that *nāma* is the abode of weal and the only succour of beings in the *kali* age.[21] This view is stressed by the Sikh Gurus also. Guru Tegh Bahādur says that in this *kali* age, liberation is possible only through remembrance of *nām*. Bhāi Gurdās upholds the same belife and says that there is no refuge or safety without devotion to God. Therefore, in this dark age, *nām* alone is praiseworthy.[22]

19. M.A. Macauliffe, *The Sikh Religion*, vol. I, p. 316.
20. *Ādi Granth*, vol. III, p. 937.
21. *Rāmcaritamānasa*, pp. 11-14; *Ādi Granth*, vol. III, p. 831.
22. *Vārān Bhāi Gurdās*, I.16.

In Sikhism *nāmsimran* is the loving remembrance of God's true name (*satnām*) as instructed by the true Guru (*satguru*). The Guru states that nothing is eternal except the name of God. In the name of God is the eternal joy. It is the key to one's deliverance and the way. All types of knowledge, austerity and powers are included in the constant remembrance of God's name. The *Ādi Granth* declares that "Mercy, peace, riches, nine treasures, wisdom and all miraculous powers, knowledge, austerity and *yoga* are all in the remembrance of the Lord's name."[23]

The extreme importance of *nām* is recognized with the blessing of *guru* and *guru* is called the ship to cross the ocean of *saṃsāra*. The true name (*satnām*) when given by a true *guru* and fully practised with spiritual discipline reveals the light of God.

> "In the Name I reside, the Name resides in the mind; without the *guru*, darkness prevails, without His word there is no illumination; through the *guru's* Wisdom His Light is revealed."[24]

Guru kā sabad and *nāmjapnā* are both fundamental factors of the pathway to liberation. Both are interconnected and pave the way for God-realization. A man may perform many types of rituals and ceremonies, read many sacred books, and practise noble virtues such as charity, piety and austerity, but all these are inferior to *nāmjapnā*, muttering God's name.

> "All thy meditation, austerity, knowledge, meditations,
> The discourse on the six *śāstras* and the *smritis*,
> The discipline of *yoga*, the way of works,
> Renunciation and wandring about in the woods,
> And the kinds of efforts done,
> And deeds of charity and piety and oblation to the sacred fire,
> And cutting up of the body and offering each bit as a sacrifice,
> And keeping of fasts and other deeds of merit.
> These all equal not meditation on God's name,
> Nānak, through the Guru, dwell thou then on the Lord's Name for once."[25]

Guru Nānak believes that of all the religions, meditation on God's name is the noblest one, and through constant meditation on God's name one is able to purify one's heart. Of all the works or

23. *Ādi Granth*, p. 295 Tr. by Gopal Singh, p. 288.
24. *Ibid.*, vol. I, p. 53.
25. *Ibid.*, p. 265. Tr. by Gopal Singh, p. 256.

deeds, it is the best one.[26] In Sikhism greater importance is given to the contemplation of God's name than to all the other forms of devotion. The Guru remarks :

> "Happiness cometh to him who meditateth on the word, perfect happiness to him who is imbued with God—were I to perform hundreds of thousands and millions of religious ceremonies, all would not be equal to Gods's name."[27]

And one is indeed saved through the name. Guru Nānak says that "they who forget not the *nām*, and who act according to the *word* shall be delivered."[28]

What is meant by the remembrance of *nām* or *sabad* ? Is it mere repetition of God's name or something else ? The doctrine of *nām-simran* does not appear to mean merely repetition of God's name; it needs total commitment to God by feeling and realising His presence at every moment in one's life and at all places in the world. It also includes worship of and wholehearted devotion to God in such a way that the true devotee of *nām* always feels oneness with God. *Nām* is a symbol of God's mystery and majesty.

The practice of *nāmsimran* is like the aesthetic experience which can never be described; the practice of *nāmsimran* is possible through development of devotional outlook under the guidance of a teacher. In fact, the sacred *sabad* or *nām* is a kind of *mantra* which is usually imparted by the teacher. In Sikhism, Guru Nānak, is the first teacher who imparted this *mantra*. The subsequent nine *gurus* continued the same tradition.

The *guru* therefore plays an important role in the process of realisation of God and attainment of liberation. The *Ādi Granth* states that the vision of the *guru* is the pathway to liberation.[29] Guru is called the father, the mother, the master and the god of gods.[30] To discriminate between real teacher and false teacher, the term *satguru* is used in Sikhism. *Satguru* means the true *guru* commissioned by God to propagate the *dharma* in the world. The *guru* is the dispeller of darkness and revealer of light. He is the teacher of God's glory and righteous way of life.

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26. *Ibid.*, p. 266.
27. M.A. Macauliffe, *op. cit.*, vol. I, p. 273.
28. *Ibid.*, p. 275.
29. *Ādi Granth*, vol. II, p. 361.
30. *Ibid.*, vol. I, p. 262.

Thus the true *guru* knows the mysterious power of inner life and he can produce the light within man's heart. Without *guru*, one cannot get divine knowledge. All the evil passions such as anger, deceit, greed and sensuality are destroyed with the help of true *guru* and thus final peace is attained. The numberless sins of the past life are washed away with constant remembrance of *guru's* word.

> "The Guru's word erases the blot of thousands of evil deeds of the past, and the greatest sinner can become the greatest saint."[31]

There is no difference between the word (*sabad*) and the *guru*. Both are one and the same. The image of the *guru* is reflected through word (*sabad*). Bhāi Gurdās states that :

"In the word is the *guru* and the *guru* is in the word".

The light of the *guru* is seen and all evil passions depart when the devotee dives deep into the spiritual music of word called the 'unstruck sound' (*anahad-sabad*). The concept of unstruck sound is found also in the writings of Buddhist *siddhas* and *haṭhayogins*.

The *sabad* stands for *nām* and often it is linked with *guru's* word called *guru kā sabad*. The *anahad-sabad* according to the Nāthapantha is a soundless sound (unstruck-music), a mystical voice, audible to those who have reached the climax of *haṭhayoga* technique. In the highest state of spiritual development, one realizes the *anahad-sabad* or *anāhat-śabda*.

The word (*sabad*) or *nām* is the total expression of all that is final Truth, *satinām*. The veil of darkness can be removed with the illumination of *satinām*.

> "He who meditates on the true name by means of the *guru's* word is accepted in the true court (of God) as a true follower of the *guru*."[32]

Although, the concept of *hukamu* is basic to Sikh theology, the acceptance of the doctrine of *karma* by Sikh Gurus seems to make room for possibility of free will of an individual within the general framework of the Divine Will. In the *Japu* the Guru says that it is *karma* which results in high or low birth, but it is through blessing that liberation is attained :

> "*Karma* determines the nature of our birth (lit. the cloth), but it is through blessing that the door of salvation is found.[33]"

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31. *Ibid.*, vol. IV, p. 1165.
32. *Ādi Granth*, vol. II, p. 355. Tr. by McLeod, *op. cit.*, p. 196.
33. *Ādi Granth*, vol. I, p. 24.

But this God's blessing is possible only for those who work in accordance with the order of God. The Guru says that "the blessing of the Master is on those who have meditated on Him with single mind, and they have found favour in His heart".[34]

Thus the Sikh theory of *karma* requires of a man complete submission to the *hukamu* of God. Liberation can be achieved by God's blessing which is expressed by the *guru* in the word, and by one's own effort to cleanse oneself from all evils; one can purify one's life through devotion to God.

INTEGRATION OF KARMA, BHAKTI AND JÑĀNA

In Sikhism we find an integration of the three modes of *yoga* well known to older religions. Already the Buddha had stressed knowledge (*jñāna*) and good *karma*. The *Bhagavadgītā* had sought to integrate and harmonize *jñāna*, *karma* and *bhakti*. The older Upaniṣads also contain seeds of these three paths. Some Upaniṣads stressed knowledge of the *ātman* or *brahman* as sufficient for reaching the Brahmaloka. Śaṃkara also emphasized knowledge and held that one could attain release by knowing the Self. The Sikh Gurus, while laying special emphasis on *bhakti*, sought to effect an integrated approach (*mārga*) to ultimate release.

The Sikh conception of a *yogin* is found in the following words :

> "Make contentment and modesty thine ear-rings, self-respect thy wallet, meditation the ashes to smear on thy body; make they body, which is only a morsel for death, thy beggar's coat, and faith thy note of life and thy staff".[35]

According to the Sikh Gurus, *bhakti* is the real pathway to God. It is a type of *yoga* which unites a true devotee with God. The sayings of the Guru are the source of divine inspiration and devotion. One who follows the Guru with full devotion, realises God. Devotion (*bhakti*) demands complete self-surrender unto the teacher and the will of God. A devotee does not question the Will of God. He is fully satisfied with the love of God.

True devotion needs complete faith in *guru* and God and Sikhism demands frofound faith in both God and *guru*. An eminent Sikh scholar says that "Absolute faith in the *guru* is the first requiste of Sikhism".[36] The principle of love is closely associated with faith and

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34. *Ibid.*, vol. I, p. 20.
35. M.A. Macauliffe, *op. cit.*, vol. I, p. 212.
36. Bhai Jodh Singh, *Lectures on Śri Guru Granth Sahib*, p. 52.

devotion. The following passage shows the tremendous importance of love in God-realization :

> "He who worships the True One with adoring love, who thirsts for the supreme love, who beseeching cries out, he it is who finds peace for in his heart is love."[37]

Love is thus an essential element of devotional path. The Gurus attach great importance to true knowledge. True knowledge, they say, is nothing but the realization of God through the 'word' of *guru*. Knowledge is the sword of the seeker with which he fights all his inner enemies. The man who is a follower of the 'word' is compared to a lotus flower which grows in water. Guru Nānak states :

> "As the lotus flower remains unattached to water though flourishing in it, like a duck swimming in the river, so we should cross the worldly ocean by keeping our attention fixed on the word."[38]

The inner enemies are the evil passions and sinful desires which stand between God and man. These are destroyed by devotion. Sikhism is not an ascetic religion. There is no clear-cut division between home-life and home-less life of devotees. A Sikh devotee should live in society, usually as a householdar, and earn his living by good actions, fulfilling all his social responsibilities, he should take care of his physical and spiritual needs.

MORAL SIDE OF THE WAY TO LIBERATION

Morality is an essential factor in the spiritual life of man. Morality consists in pure and simple heart. Guru gives great importance to the moral character of a man, The importance and greatness of a man can be judged by how he acts in accordance with truth and moral character. One must speak the truth and realize truth within. The truth certainly lies in one's heart. The essence of virtues lies in realizing truth within the heart. The outstanding importance of truth in Sikhism may be seen in the following verse :

> "Truth is the medicine for all, it removeth and washeth away sin. Nānak maketh supplication to those who are in possession of truth."[39]

In Sikhism ascetic way of life is rejected but the value of ascetic

37. *Ādi Granth*, p. 505; W.H. McLeod, *op. cit.*, 213.
38. M. A. Macauliffe, *op. cit.*, p. 171.
39. *Ibid.*, p. 232.

virtues in social life is affirmed. Guru Nānak praised the life of a householder whereas he condemned bogus ascetics, those who depend upon others and become a burden to the householders.. The Guru taught that instead of renouncing the world, we should renounce worldliness, instead of begging alms and food, we should beg love from the Lord.

The seeker of God must cultivate virtues like mercy, forbearance, truth, contentment, love, faith, tolerance, etc. Addressing the priestly *brāhmaṇas* wearing sacrificial thread (*janeu*), the Guru says :

> "Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist. That would make a *janeu* for the soul, if thou have it, O *brāhmaṇa*, then put it on me."[40]

The Sikh Guru have praised the virtues of renunciation and detachment. The seeker of God must be detached from worldliness while living in the world.

> "The path of true *yoga* is found by dwelling in God while yet living in the midst of the world's temptations."[41]

Humility and forgiveness are also highly praised virtues in Sikhism. One attains liberation when one is fully equipped with humility, truth, love and devotion. Moderation is also often stressed. Everything in the world should be moderate. Guru Gobind Singh teaches that one should eat little, sleep little and must have love, compassion and forgiveness.

According to Guru Nānak, continence, understanding, divine knowledge, fear of God, austerity, love of God, repeating God's name, these are the virtues of a man on whom God looks with favour.

THE IDEAL OF A GURMUKH

The Guru and the Sikh are the two legs on which the superstructure of practical Sikhism stands. The Guru is the guide, friend and philosopher. His teaching is the foundation of religious practice. The Sikh is the disciple, the follower of the path laid down by the Guru. A true Sikh is called a *gurmukh*, he who is turned toward God, he who is turned toward the Teacher ; a pious, devout and religious Sikh is called a *gurmukh*.

In the *Adī granth*, a true Sikh is generally known as *gurmukh*, one who intentionally follows the will of the true Guru.

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40. M. A Macauliffe, *op. cit.*, vol I. p. 238.
41. *Ādi Granth*, p. 730 ; W.H. McLeod, *op. cit.*, p. 211

A true Sikh or *gurmukh* is an ideal man who is an embodiment of truth, goodness and spiritual peace. The follower of *gurmat* is called a *gurmukh*; *gurmat* is the path of Guru, the ideal path for God-oriented Sikhs to follow. Every *gurmukh* must practise the following cardinal virtues for the realization of God: truth (*sac*), contenment (*santokh*), reflection (*vicār*), compassion (*dayā*), righteousness (*dharma*), charity (*dān*), faith (*sidak*), tolerance (*subar*), restraint (*sañjam*), forgiveness (*khimā*), humility (*garibi*), service (*sevā*), love, knowledge (*giān*) and work (*krit*).[42]

According to Guru Nānak, a *gurmukh* enjoys eternal peace and freedom i.e. *mukti*, but a *manmukh*, who is a self-centred and self-willed man, is bound by lower passions. He has no regard for spiritual values but is mainly concerned with the enjoyment of bodily pleasures. The *gurmukh* is a divinely enlightened man having unflinching faith in the existence of God and the *guru*. A *gurmukh* enjoys freedom and bliss whereas a *manmukh* perishes in the cycle of birth and death.

A morally perfect *gurmukh* is viewed as a *jīvanmukta*, liberated in this very life; he radiates moral virtues like truth, purity, devotion and love. He is considered greater than a *yogī* who leads ascetic life without understanding the meaning of holy life. According to Guru Nānak, liberation can be attained while living the life of a householder by the practice of truth, moderation in all the activities and by meditation on God. The external symbols of a *yogī* like patched cloak, begging bowl, matted hair and a grass mat etc. are useless because one cannot control one's animal passions with these external symbols. One's mind must be trained and disciplined with a view to concentrating on *guru's* word and God's order.

DIMENSIONS OF RELIGIOUS PRACTICE

Guru Nānak in his *Japu* seems to analyse the course of religious practice into five parts. The term used by him is *khaṇḍ* which has been understood differently by different writers. The word *khaṇḍ* means part, fragment, section or chapter. The order in which the five parts or sections occur in the *Japu* is as follows :

1. *dharam-khaṇḍ*
2. *giān-khaṇḍ*

42. Trilochan Singh, 'Guru Nanak's Religion' in *Guru Nanak, His Life, Time and Teachings*, p. 97.

3. *saram-khaṇḍ*
4. *karam-khaṇḍ*
5. *sac-khaṇḍ*

The first section or chapter of religious life is called *dharam-khaṇḍ*. This is an area of moral and religious culture. The Guru has described this earth as a *dharamsāla*, the place of virtuous life, and every man is judged by God according to his deeds done here. The Guru says :

"True is God, and true is His court.
There the elect are accepted and honoured.
The Merciful One marketh them according to their acts.
The bad and the good shall there be distinguished.
Nānak, on arrival there, this shall be seen.
Such is the practice in the realm of righteousness."[43]

The necessity of knowledge is suggested by *gīān-khaṇḍ*. Here *gīān* or knowledge refers to discriminating insight or wisdom. The knowledge of *gurbāṇi* is implied, but the saving wisdom or *gīān* is the knowledge of Divine providence.

The word *saram* seems to be connected with the Sanskrit *śrama* 'extertion' rather than with the Arabic *saram*, 'shame'. Religious and spiritual practice is essentially an exercise or spiritual endeavour in the persuit of supramundane goal.

The compound *karam-khaṇḍ* has been translated by some writers as 'plane of grace' without amplification, though; it seems to us that the word *karam* has its obvious meaning of action or deed. Guru Nānak stresses the importance of pious and devotional acts. A person becomes powerful with the blessings of God only when he performs pure actions imbued with loving devotion to God.

The concluding chapter of religious life of the devotee is called *sac-khaṇḍ*. Here the word *sac* stands for God or Ultimate Reality. This stage is comparable to the *turīya-avasthā* of the Upaniṣads and *sahajāvasthā* of the Buddhist *siddhas*; it is called *sunn-samādhi* by Kabīr and Guru Nānak. The seeker of liberation concludes his quest of perfection in *sac-khaṇḍ*. Guru Nānak says that the Formless One dwells in the true realm, *sac khaṇḍi vasai niraṅkār*.[44]

THE NATURE OF LIBERATION IN SIKHISM

The Sikh literature uses several words for liberation; *mukati*, *mokh*, *nirbān*, *nirbānpad*, *nirbhaipad* are commonly used terms. Bhāī Gurdās

43. *Japu*, stanzas, 34-35 Tr. M.A. Macauliffe, *op. cit.*, vol. I, p. 215.
44. *Japu*, stanzas 35-37,i *Ādi Granth*, vol. I, pp. 7-8

refers to *mukati* as 'the liberation-element' (*mukati-padārath*). It consists in getting out of the ocean of becoming (*bhavajal*) and in cutting off the system of birth, death and rebirth. In liberation, doubt and disease are completely destroyed.[45]

The Sikh canon distinguishes between liberation or release and heaven (*surag*, Sanskrit *svaraga*). The goal of Sikh *bhakti* is not the attainment of heaven but the realization of God. The state of liberation is often called *sahaj* and *sunn*. The word *sahaj* means Innate and in this sense it was first used by the Buddhist *siddhas* who expounded the system of Sahajayāna. The word *sunn* (Sanskrit *śūnya*) means 'empty' or 'void'. The Buddhist philosophers of the Madhyamaka School had used the words *śūnya* in the sense of Ultimate Reality which is wholly free from all discriminations. Their system was called Śūnyavāda by Śaṃkarācārya and Kumārila. Reality is called *śūnya* because it is devoid of duality and discrimination. We have seen above that Guru Nānak refers to God prior to creation as withdrawn into emptiness-trance (*sunn-samādhi*). Thus Emptiness and Innate are the two great words signifying the profound and mysterious nature of Ultimate Release.

The word *śūnya* is a negative symbol which serves to reject the application of linguistic structure and discursive thought to Ultimate Reality. The word *sahaja*, however, indicates somehow the nearness of this Reality and suggests that it is realizable within. The path of *bhakti* is said to be an easy (*sahaja*) path which makes the realization of Innate (*sahaja*) comparatively easy. But the Ultimate nature of liberation is as indescribable as the ultimate nature of God. We can, however, have an idea of what liberation means by analysing the positive and negative achievements of a being released while alive (*jīvanmukta*).

The liberated being experiences peace (*śānti*), bliss (*sukh, ānand*) and satiety (*santokhu*). He experiences a bewildering ecstasy which the Gurus call *unmani* state. Those who achieve Emptiness-trance through perfect devotion to God attain this state of bewildering ecstasy. It is, therefore, also called Emptiness-trance (*sunn-samādhi nām ras māte*). It is an indescribable and wonderful bewilderment (*kahanu na jāi acaraj bismād*).[46] The negative description of God is

45. *Vārān Bhāi Gurdās*, I.1.
46. *Ādi Granth*, pp. 91, 298, 780, 1034; see L.M. Joshi, "Conception of Jīvanmukti in Guru Tegh Bahādur's' Hymn's" in *Guru Tegh Bahadur*, Patiala, Punjabi University, 1976., pp. 146-156.

suggested by the word *sunn* which implies no conception about God. God is devoid of descriptions and determinations. Bhāi Gurdās speaks of God or Reality as supportless (*nirādhār*), formless (*nirankār*) and quiescence (*nirbān*).[47] It is the vision of such Reality which is referred to as *sunn samādhi*.

In Sikhism as in Vaiṣṇavism also liberation is conceived in terms of the union of the individual soul (*jivātmā*) and the Supreme Soul (*paramātmā*). Kabīr refers to this supreme moment as the meeting of void (*sunn*) with the void (*sunn*) while Guru Tegh Bahadur compares the union of a living being with Gobind or Lord with the mingling of water with water.[48] Macauliffe's comment is illustrative:

> "The *paramātmā* is likened to an illimitable ocean, the *jivātmā* to a glass of water immersed in it. The glass is subtile body or covering of the soul. If the glass itself be broken or taken away, the water in it, which corresponds to the *jivātmā*, blends with the water of ocean. This is an examplification of Nirvāṇa."[49]

TYPES OF LIBERATION

In all the religious traditions of India, a distinction is made between liberation attained in this very life (*jīvanmukti*) and liberation attained after the dissolution of body (*videhamukti*). The terms such as *buddha*, *arhat*, *siddha* and *śuddha* are synonyms of *mukta* or a liberated person. A person attains *mukti* while still retaining his bodily existence on this earth; this kind of attainment is called *jīvanmukti*. Such a person is freed from all defilements and passions. Although he lives in *saṃsāra*, he is not attached to any thing samsaric. He is compared to a lotus which grows in water but remains undefiled by it. He performs his functions of mind, speech and body without incurring any ill.

The idea of *jīvanmukti* was first expounded by the *śramaṇa* teachers belonging to the Jaina and the Buddhist traditions. Thus Śākyamuni and Mahāvīra lived and taught for many years after attaining ultimate release. These two sages were the earliest historical examples of a *jīvanmukta*. Numerous *arhats* of Buddhist and Jaina traditions are known to have attained *jivanmukti* before discarding their physical frames. Two verses in Pali *Dhammapada* describe those perfected beings

47. *Vāran Bhāi Gurdās*, p. 231.
48. *Kabira-granthāvali*, p. 206 ;
Guru Tegh Bahādur, in *soraṭhi*, stanza 11.
49. M. A. Macauliffe, *op. cit.* vol. I, Introduction, p. LXVIII.

who attained liberation while living on this earth. In one verse, they are described thus :

> "Those whose impurities have been eradicated, who are luminous and who are released in this very world."[50]

> The behaviour of a *jīvanmukta* is described in the following verse :

> "His mind is quiescent, quiescent are his speech and deed; he has thus become a quiescent one when he has obtained liberation by right knowledge."[51]

The *Bhagavadgītā* seems to refer to a *muni* or an ascetic sage who has subdued his faculties, mind and intellect and who has destroyed desires, fears and anger, as always released (*sadāmukta*).[52] The career of a *bodhisattva* detailed in Buddhist *sūtras* and *śāstras* also presents us with a grand picture of the theory and practice of *jīvanmukti*. We have already seen above that the Buddhist sources describe Nirvāṇa as of two types : that with *skandhas* or aggregates of personality and that without the aggregate of personality. Jaina faith also distinguishes two types of liberated beings, the omniscients with *yoga* (*sayoga-kevalī*) who are called *arhats* or *tīrthaṃkaras*, and those without *yoga* (*ayoga-kevalī*), who are known as *siddhas*, the perfectly liberated beings. A late medieval Upaniṣad is called *Muktikā-Upaniṣad*. It declares that one can attain *jīvanmukti* by studying and understanding the meaning of one hundred and eight Upaniṣads. It also distinguishes between *jīvanmukti* and *videha-mukti*.

Here it is necessary to bear in mind the difference between the conception of *mukti* in Śramanic and theistic systems. The Śramanic concenption of *mukti* is frankly non-theistic. This has been discussed above in the chapters dealing with Jainism and Buddhism. In theistic systems, the conception of *mukti* has to be understood in the context of the doctrine of God. It is from the theistic standpoint that the *Pārānandasūtra* says that *jīvanmukti* consists in having a vision of the Deity worshipped (*syopāsyadarśanam jivanmukti*). Another theistic definition is found in the *Śabdakalpadruma* which describes a *jīvanmukta* as liberated from all bonds and established

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50. *Dhammapada*, verse, 89.

51. *Ibid*, verse 96. For this section on *jīvanmukti* I am indebted to my teacher Dr L.M. Joshi. I have derived help from his article *'Conception of jivanmukti in in Guru Tegh Bahādur's Hymns.'*

52. *Bhagavadgitā* V. 28

in God (*akhilabandha rahito brahmaniṣṭhaḥ*). It may be mentioned in passing that the *Jīvanmuktiviveka* describes three ways of attaining *jīvanmukti* ; knowledge of the truth (*tattvajñāna*), cessation of activities of the mind (*manonāśa*) and destruction of instinctive desires (*vāsanākṣaya*).

An illuminating portrait of *jīvanmukta* is found in the religious compositions of the ninth Sikh Guru, Tegh Bahādur.

> "He who is always released from lust, anger and the company of bad persons, who considers joy and grief, fame and defame as equal; he who is detached from happiness and sorrow and knows the reality of the world; he who has renounced praise and slander, discovers the path of *nirbān*."[53]

Such kind of person is to be acknowledged as liberated. He who has renounced pride, delusion and attachment and fixed his mind on the name of God is released. According to Guru Tegh Bahādur he is liberated in whose heart dwells God. A man who is indifferent towards joy and grief is really an image of God. He considers heaven and hell, nectar and poison, gold and copper, regard and disregard as equal (*sam*). He who is devoid of greed and delusion and is unmoved by sorrows and happiness is known as an awakened one and is also acknowledged as a liberated person.[54]

Guru Tegh Bahādur says that God dwells in his heart whose mind is clean like a glass and is untouched with joy and grief.

> "Such a person neither indulges in despising nor in praising others and he considers gold and iron both alike. He is called a sage (*jogi*), who is above joy and grief and has fixed his fleeting mind which goes in ten directions. Such a man is acknowledged as a liberated being."[55]

The ideal of a *jīvanmukta* is similar to that of a *bodhisattva*, who works for the welfare of humanity. A *bodhisattva* is one who has destroyed all desires, uprooted all passions and who has taken the vow of liberating all the beings. He transcends the pairs of opposites like joy and grief, honour and dishonour, gain and loss etc. He is totally indifferent towards both friends and foes, considers gold and dust alike and knows the unreality of the phenomenal world. He is really an embodiment of truth, goodness and universal kindness. He

53. *Ādi Granth*, vol. I, p. 219.
54. *Ibid.*, p. 220.
55. *Ibid.*, vol. II, p. 684.

is released from the mundane world and he preaches for the release of others (*āpan tarai avuran let udhār*). The same thought is expressed in the following verses :

> "That person is an image of God who is not defiled by joy, grief, greed, infatuation and pride. He who cares neither for praise nor for insult and considers gold and iron as equal, says Nānak, know that person to be liberated. He who is away from pleasure and pain and considers friend and foe alike, says Nānak, know that person to be released. He who does not frighten anyone and is not frightened by others, says Nanak, know that person to be wise. He who has completely abandoned sensuality and adopted the path of renunciation, says Nanak, know that person to be really fortunate one. He who has destroyed illusion (*māiā*) and the sense of ownership (*mamatā*) and is totally detached, says Nānak, God dwells in his heart. He who has eradicated egoism (*haumai*) and acknowledged God as the creator, says Nānak, that person is finālly liberated."[56]

It is clear from these remarkable verses of Guru Tegh Bahādur that the Sikh concept of ultimate release envisages a type of holy person who is wholly freed from all impurities and who has found peace in God.

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56. *Ibid.*, vol. IV, pp. 1426-27.

CHAPTER VIII

CONCLUDING REMARKS

Our studies into the doctrine of liberation in Indian religious history have to be closed at this stage for the time being, though. In the course of preceding chapters we sought to understand and elucidate the ideology of ultimate release and the methods of achieving it in each of the four religious traditions of Indian origin viz. Brahmanical-Hinduism, Jainism, Buddhism and Sikhism. It is not claimed that our studies are exhaustive. The nature of the subject and the variety and extent of the source materials are such as would require the labours of several competent scholars for several years. Even then there will remain scope for further study and research in this subject. It is of course needless to say that the ideal of liberation is not an intellectual or conceptual category; it is a spiritual and transcendental ideal, practical and realizable. Ancient Indian sages and masters who had expounded this ideal had experienced and realized wholly or partially, the state of realease. A modern student, however, only endeavour to study and understand this ideal.

INCOMPREHENSIBILITY OF LIBERATION

Liberation is the vision of ultimate reality which satisfies one's whole being. It is the immediate awareness of being in itself; it is experienced by participation in this being. It is that state where there is no coming, no going, no standing, no suffering, no death. We cannot describe its real nature. Its real nature can only be known when one enters into *nirvāṇa*. The nature of liberation, according to the Upaniṣads, cannot be expressed in words, symbols or logical categories. It is the knowledge of *brahman,* the pure absolute, *nirguṇa* as well as *saguṇa*; but still the nature of *brahman* is incomprehensible and unthinkable. According to Śaṃkara liberation is the realization of the *ātman*, of its true nature, and it is identical with *brahman*. No description can state the nature of *ātman* because all descriptions are relative, and the pure *ātman* is beyond all descriptions.

The ultimate reality according to Buddhism, is profound, difficult to see, difficult to comprehend, supreme, subtle, transcending all

limitations and can only be known when one enters into it. Since the highest reality is inconceivable, all descriptions of *nirvāṇa* are partial descriptions. Even Lord Buddha cannot describe completely whatever He 'sees' and 'knows'. No one can formulate an accurate idea of what *nirvāṇa* is. It is unthinkable and incomprehensible.

According to Jainism liberation is the freedom of the self from all *karmas*; it is full of unthinkable attributes. The liberated self realizes eternal bliss, infinite knowledge, and power; its perfection cannot be described. It is that state where mind and speech cannot reach. The Sikh teachers have also stressed the indescribability and incomprehensibility of *mukti* or liberation.

THE IDEAL OF MUKTI AGAINST THE FORCES OF SCIENTIFIC SPIRIT, SCEPTICISM, MATERIALISM AND INTELLECTUALISM

The fundamental ideal which runs through all the systems of Indian religions is opposed to materialist thought and natural sciences. Its mystical nature is opposed to purely scientific spirit. The sceptics and materialists may not find this ideal acceptable.

For a modern man it is difficult to accept the existence of such type of mystic reality because of his changed outlook. With the advancement of science modern man has changed his outlook from idealism to scepticism and he is heading towards materialism and intellectualism.

There is no doubt that modern man has achieved great prosperity through scientific advancement and his materialistic attitude towards life has been strengthened. The question still remains that although science has made all this tremendous progress but it has not emancipated man from sufferings, worries and troubles. Science can give us physical comfort but it cannot give us satisfaction, inner peace and tranquillity. Our material achievements, our control of physical forces, our intellectual inquiries, have not added to the peace of mind. Instead of removing sufferings, scientific achievements have snatched away from us the calm of mind and peaceful nature of our soul. As long as we are with these forces, we cannot hear the "still, small voice within us." Equipped with scientific knowledge, modern man is going away from the world of spiritual truth, beauty and goodness.

THE PERSISTENCE OF ANCIENT TRADITIONS OF ASCETIC IDEAL AND REALIZATION OF SELF.

It is the declared view of all our ancient Indian traditions that

one should realize the ultimate release through the practices of ascetic ideals. All our Indian systems agree that the *summum bonum* of life is attained when all the impurities are removed from the self. All the great sages proclaim that release is the highest goal. The *ātmavāda* traditions affirm that the real self is above the plane of joy and sorrow of the world. The real self is beautiful, blissful, eternal and immortal. It is the centre of all knowledge, glory and bliss. No knowledge is greater than the knowledge of self; no glory is brighter than the glory of innerself; no bliss is deeper than the bliss of innerself. So the highest ideal of man is to get ultimate release from this mundane existence and to realize the innermost nature of self through ascetic ideals. Our ancient traditions fully acknowledge that ultimate purpose of man is to gain right knowledge and realize truth for attaining liberation.

LESSONS FROM COMPARATIVE STUDY OF RELIGIONS

All the systems of Indian religions discussed in this book bear points of agreement as well as disagreement. For instance, the theory of *karma* and rebirth is common to all the four religions, Brahmanical-Hinduism, Buddhism, Jainism and Sikhism. All the worldly beings will continue in the cycle of birth and death due to their own *karmas*. This cycle of birth and death can be broken by the complete eradication of all accumulated *karmas*. All the systems agree that ignorance or *avidyā* is the real cause of bondage and sufferings in the world. It exists from beginningless time but it has somewhere its end. The common aim of all the systems of Indian thought is to attain ultimate release by the destruction of *avidyā*. And for the cessation of *avidyā*, all religions say that the spiritual and moral virtues like love, goodwill towards all, self-control, patience, wisdom, perseverance and purity etc. are essential. The basic virtues to be cultivated are non-violence, truth, non-stealing, chastity, humility, sincerity, detachment, forgiveness, restraint and purity. These are common to all the Indian religions. There is also unity with regard to good and disinterested actions, right knowledge and complete devotion.

Though the belief that this world is afflicted with sorrows and troubles and there is definite way to attain freedom is shared by all of them yet the strongest strand of this thought is found in Buddhism, Jainism, Sāṃkhya-Yoga and Vedānta.

While Hinduism and Sikhism are monotheistic, Jainism and Buddhism are non-theistic religions. Devotion to God is a dominant

feature of the first two traditions. Although Jainism and Buddhism are both branches of the *śramaṇa* thought, they do not agree with each other on several points. One outstanding point of difference between the two is concerning the idea of the self (*ātman*). Jainism is an *ātmavāda* tradition while Buddhism has taught *anātmavāda*.

On the other hand, although *ātmavāda* is common to Hiduism and Jainism, the two traditions have taught radically different perspectives; the Hindu systems excepting the Sāṃkhya, have taught the doctrine of the unity of *ātman*, whereas Jainism has maintained the doctrine of the plurality of *ātmans*. Buddism denies the existence of a permanent self.

Another point worthy of remark in this context is that in the theistic religions such as Hinduism and Sikhism, the special favour (*prasāda*) of God is in itself sufficient for the liberation of a being. This is not so in Jainism and Buddhism. In these systems the concept of divine grace does not play a crucial part. The moral law of *karman* functions inexorably and each individual has to follow the prescribed path meticulously. Ascetic practices and moral virtues receive greater attention in these religions than devotion and worship.

God, according to Hinduism and Sikhism, creates and preserves the universe in accordance with the law of *karma*. But Jainism and Buddhism do not accept the theory of creation by God. In these systems, the role of the doctrine of *karma* is much more important than in Hinduism and Sikhism.

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